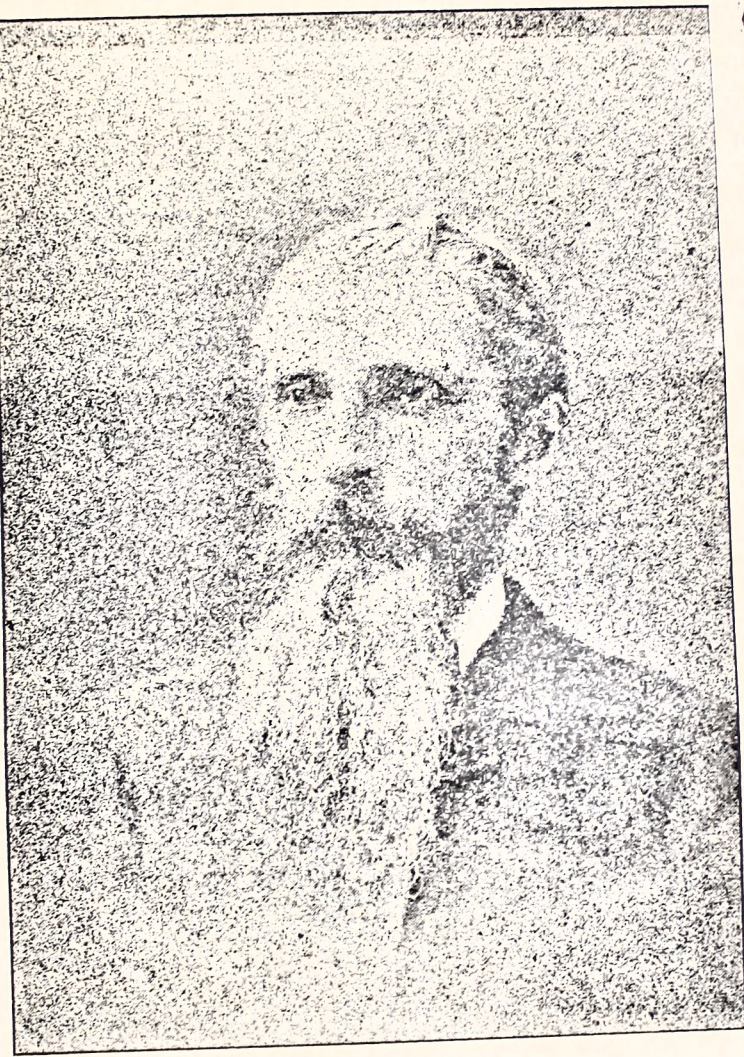


Light of Truth

VOL. XXI. SEPTEMBER 1, 1897.

NO. 11.



LINUS T. SQUIRE.

An Exponent of the
Philosophy of Life.

HARPER & CO. N.Y.

Spiritism

QUI BONO?

Unseen Forces Save Dr. Scofield From Getting a Wetting, If Not His Life.

Some few months ago I delivered a lecture on Spiritualism to a well-filled house in a small town in this state. Among the many church people present was the presiding pastor of the Methodist church of the place. He attended for the purpose of getting points from my lecture "to show his people the horrors and sinfulness of Spiritualism." This he told me himself after the lecture, as well as "if all who advocate the cause do so in the manner that you did last night, I do not blame them for being Spiritualists."

We talked at some length of the great beauties of our glorious truth, I giving him some ideas of the future life which the study and experience of many years had given me, and right here let me say to all engaged in the work, that I have talked with many ministers of all denominations in the last ten years and I can truthfully say that among them all I have found but few who did not express surprise and pleasure at the information I gave them of spiritual truths. In talking to that class of people I invariably use the Bible as my text book, and take Jesus and His right teaching to impress my hearer. I am fully convinced that Spiritualists and Theosophists as a rule are too harsh with the church followers and do not use the right kind of arguments in presenting the truth. I have been an Occultist all my life and a Spiritualist for ten years, yet I have among my best friends many of the clergy of all denominations. If in talking with orthodox believers we always keep in view and fully act out our belief in the universal brotherhood of mankind, we will make of them friends, if not at once believers in our grand truths.

The minister above mentioned said to me: "Doctor, you present to my mental eye some really fine and (if true) valuable pictures, but when in the course of your life, did the spirits ever do you any known personal or material service?"

"Mr. B.," I said, "if you will spare me a few moments I will tell you of a time when the spirits did me a valuable service. It was in the year 1877, long before I had any personal knowledge of Spiritualism, that I was in England and about to return to America. I left London for Liverpool, from which place I was to board the steamer Minnesota, of the Warren line of steamers, sailing to Boston. My steamer was to leave at high tide on this, the day of my experience, that I came from London to Birkenhead, which is just across the river from Liverpool. There was and had been all day a fearful fog. It was so thick that the street lamps were lighted all day. I left the train at the Birkenhead station, in great haste, as I imagined I had only time to make the steamer. I most hurriedly walked toward the dock, paid my passage at the style gate and started down the long wharf or dock to the ferry boat, which was then ringing her bell for leaving. Nearly out of breath, I approached the boat, placed one foot on the short gangplank, hold of which had two deck hands, ready to pull it on deck. As I placed my foot on the gang I suddenly felt two hands placed on my breast with sufficient force to at once stop me. I heard a voice close to my

ear say, 'You must not go. You must not go.' I could not move or speak. The deck hand said, 'Come on, sir, if you are coming.' I remained there like one paralyzed and must have looked very foolish to those who saw me. There was no one nearer me than the deck hands on the boat. I speechlessly watched them pull the gang plank from under my foot and saw the ferry boat slowly leave the dock. When about twenty feet away I came to myself, and for a few moments was the most angry man in England, saying to myself what a fool I was to let that boat go, and without me. Now I will lose my steamer. There was nothing to do but await another. I walked back toward the ferry house. After being there a few minutes the news came to us that the boat—the one I tried to get on—had been run into by a steam tugboat, which caused her to sink, drowning all on board." When I finished my account of one time the spirit forces did me personal good, my ministerial friend said to me: "Doctor, I do not blame you for believing." I will here state that the reported loss of life at first was exaggerated. When I arrived in Boston I learned that some 700 out of over a thousand lost their lives.

G. H. SCOFIELD.

Encinitas, Cal.

A SLATE-WRITING SEANCE IN PUBLIC.

An exhibition of slate-writing was given at the Temple-Onset, on Sunday evening, August 22, through the mediumship of Mr. Fred. P. Evans, the California slate-writer.

A committee consisting of Prof. H. D. Barrett, H. E. Caverly and Dr. Beman supervised the cleaning of the slates. After the slates were cleaned Mr. Evans stated that he desired to convince the audience as well as the committee, and to satisfy the audience that no part of the committee could be used as confederates he took the pair of slates that had been examined by the committee, and drew on the four surfaces of these slates the numbers 1, 2, 3 and 4 with chalk, extending the entire length of the slates. This, he argued, would prevent the possibility of prepared slates, inasmuch as any writing that might appear on the slates would have to appear over the chalked numbers just made. The slates were then sealed together with a minute particle of pencil between and the slates held in the hands of the committee in full view of the audience. The committee were violently agitated during the production of the writing and all claimed to feel the strong force used in the slates. In about ten minutes the medium ordered the committee to open the slates, and when they did so they were too surprised for utterance. A few minutes later they reported that the slates were filled with small messages written in slate pencils and various colors, all of which were written over the numbers previously made. The committee stated that they were perfectly satisfied of the genuineness of the writing produced. Other slates were treated in a similar manner with like satisfactory results. Over forty messages were produced with names in full of the spirit communicants, which were recognized by those present in the audience. The results were more than satisfactory, and the unanimous decision of the audience was that it was the most conclusive seance they had ever witnessed in a public audience. Over 1,500 words were written on the slates and the results were marvelous.

The secretary of Onset Camp association (Mr. Gifford) found upon referring to old cheques, etc., that the signatures of the spirit communicants were fac-similes of the signatures he had on record. The slates are now on view at the office of the "Banner of Light."

DR. DALE,

Onset, Mass., August 20, 1897.

THE PARISIAN PROPHETESS.

The Paris press has been much exercised lately by the fact that several prophecies made last year by Mademoiselle Conidon have apparently been fulfilled. She foretold the fire that occurred at the Charity Bazar and threw all fashionable Paris into mourning. She also foretold the two cyclones that took place, one last year, and one this year. She has recently stated that President Faure will visit Russia, but that trouble will be raised during his absence in connection with some financial affairs, and that he will have to resign on his return. Another president will then be elected, but will only remain a short time in office, as a revolution will occur. The guillotine will be set up again; priests will be decimated. A plague will follow before which doctors will flee. War will be declared. Three nations will be involved. The sultan will be deposed. England will lose the whole of her fleet. A terrible naval battle will take place in a port. She will also lose India and Gibraltar. A descendent of some previous King of France will appear. The Emperor of Germany will prove the legitimacy of this descendant and he will ascend the throne of France.

The public accuse Mlle. Conidon of foretelling only disasters. The Figaro actually sent its leading reporter to interview her and published an account thereof on July 17th in which the above forecasts were confirmed. The Gaulois, not to be behindhand, in the new-fashioned rush after psychic sensationalism, interviewed another somnambule, who, curiously enough, made somewhat similar prognostications. That between Mlle. Conidon, the apparitions of the virgin at Tilly, the haunted houses at Vouziettes and Valence-en-Brie, the researches of the Societe des Etudes Psychiques and of M. DeRochas, the new play of Sardou, a wave of psychism is certainly passing over France.

QUESTOR VITAE.

THE SOUL'S MEDIUM.

The Intelligence, or Ego, governs the body through the nervous system of the brain by the agency of magnetism generated from the oxygen of the air inhaled into the lungs, where, during the change which it undergoes it gives off heat waves, magnetic waves of a low number of vibrations which are conducted through the nerves to the brain, where its vibrations are raised to a greater or lesser extent, according to the state of health that the brain is in. It is this magnetism that the intelligence uses to retain control over the body, and the higher the vibrations the better will be the means it has of giving physical expression to its own thoughts and to understand the conditions, words and thoughts of its surroundings.—Orlando.

—See our list of choice literature.

A NEGATIVE RESULT.

Many hundreds of people are acquainted with Frank Foster, one of the best and best known spiritographers in this country, and otherwise a thoroughly pleasant man. A few years ago, when he was in Cincinnati, I proposed to him to try an experiment for my satisfaction, which he agreed to do. Much had been said at the time about "thoughts being things," and it had even been claimed that some one in France had succeeded in photographing thought. So I made an engagement with Foster to come and try to get the photograph of something that I would think of and hold fixedly in the mind. The day before I went I selected a white rose with two leaves on its stem as the object desired. To fix the image in my mind I drew a figure of the same several times and would hold the picture of it vividly in my thought to render it steady and permanent. Of course no one but myself was to know what the object was that I selected. I went at the appointed hour, and there were present in the room Mr. Frank Foster and his wife—who is herself a good medium—and myself. We had some music to harmonize matters, and I then intently fixed my gaze on some white cardboard that had been placed in front of the camera, and made the effort to project upon it the image of the rose and leaves, hoping it would be reproduced upon the sensitive plate. I suspected this would be done anyway by a roundabout way of mind reading; probably Foster's metafactors reading my purpose and by their power bringing the flower upon the plate. When the rap was given for the termination of the trial, the plate was taken out and developed, and instead of any flower appearing there, there was displayed the picture of a young lady spirit with an aureole about her head. Then Mrs. Foster said that during the trial she received the impression that it was a lily that I was thinking of, and that it would certainly appear on the plate. Now, it would seem that the metafactors being in rapport with Mrs. Foster would follow her inclination and impress a lily or some similar flower on the plate. Had this been done, however, it would have been no proof that a thought could be sufficiently materialized by the will to receive an image of it through the medium of photography. Nor do I believe that this is possible. How it is that hypnotized subjects can pick out a blank card from a pack on which they have been told there is a certain picture when the hypnotizer himself does not know such card, is yet an unfathomable mystery. It is not because the image is really there, for if it were the camera would also detect it.

We were disappointed in our effort, but a negative result is often as valuable in determining conclusions as one of an opposite nature.

C. H. MURRAY.

OUR PRIDES.

Haughtiness is a mixture of self-sufficiency, conceit and vanity.

Self-righteousness is the desire for being right without analysis or reason.

Self-sufficiency is a phase of haughtiness based on ignorance of what others know concerning self.

Conceit is pride based on self-love. It can not accord to others a superior knowledge on a subject meeting with its own approval.

Vanity is the love of display without regard to the means on which the display is based. Thus it is false pride. True pride has an unselfish foundation. It is a merited emotion or feeling—something based on an absolute moral qualification.

PSYCHIC PROBLEMS

By LILIAN WHITING.

No. 7.

"Electrostatic force is that which governs the motion of the atoms," said Tesla the other day; "it is the force which causes them to collide and develop the life-sustaining energy of light and heat and which causes them to aggregate in an infinite variety of ways, according to nature's fanciful designs, and form all these wondrous structures we see about us. It is, in fact, if our present views be true, the most important force for us to consider in nature."

Tesla's dream of transmitting electrical vibrations without wires suggests a theoretical explanation of that form of communion we call telepathy, in which the thought leaps from one mind to another; whether between persons still embodied in the physical body, or between one in the physical and another in the ethereal world. "Telepathy is the language of the spirit," says Thomas Jay Hudson, and in that terse little sentence he embodies a great truth. Whether this discovery was original or not with him—and I am inclined to think it was not, but that he was, perhaps, the first one to state it so tersely—does not matter. There is no mine and thine in the world of spirit. Truth is universal. What is the discovery, or the insight of one is the common property of all, and that which belongs to all is the property of each—is it not true? Truth multiplies by being divided. It grows by diffusion. Is it not the initial step into the higher life—into that realm of spirit—to utterly divest ourselves of any personal feeling of possession; to gladly share truth as we share the atmosphere, the sunshine? In fact, even beyond this comparison is there not a spiritual law that no truth is really our own until it is shared with another? The more we give, the more we have. It is the law of the prophets.

At all events, it is Mr. Hudson who has admirably formulated the truth that "Telepathy is the language of the spirit." It is on this that he bases his entire argument. It is this which is his "scientific basis of a future life." The essence of his book bearing that title is this: Telepathy is a faculty of the spirit; no faculty is given to man in vain; hence there must be a use for it. That use is in the life after death; therefore, there must be a life after death.

This is the condensation of the argument diffused through a good-sized volume. Mr. Hudson asserts that there is no use for telepathy in this part of life, and that, therefore, there must be another life in which to use this faculty. But while we, as Spiritualists, agree with the latter, I think that, as psychic scientists and researchers also, we shall not agree with his proposition that there is no use for telepathy in the present life. How could Mr. Hudson, or any one else, by any possibility limit the action of a spiritual faculty to begin at any given date? Beethoven composed music at the age of five; Paderewski was over twenty before he composed original music. Who can predict the date when any power of the soul may unfold? Mr. Hudson is not a believer in the possibility of communion between the Seen and the Unseen; but he has, it seems to me, contributed valuable aid to that belief and has clearly established certain premises, in a scholarly way, that clear the ground, as it were. In a long and pleasant talk that I had the good fortune to enjoy with him a

few years ago, he said: "We must not attribute anything to spirit (i. e., beyond death) that can possibly be explained by the action or power of spirit still physically embodied." It is just here, I take it, that the Spiritualist would part ways with Mr. Hudson; for we, if I mistake not, draw no hard and fast lines between spiritual power and action whether in the physical or the ethereal worlds. If I may communicate, telepathically, today, from Boston to my beloved friend, Mrs. S. A. Underwood, in Chicago (as is possible, and as both Mrs. Underwood and I know has been to some degree achieved), tomorrow if one of us had died and gone to the ethereal world, spirit to spirit, though on different planes, might flash its message, and the next day, if the one remaining had also died, again that mysterious soul language would undoubtedly be resumed. My friend, Mr. Hudson, would check me here, I know, with a "Not proven," but this much we may assume out of general knowledge of the spiritual life. That is to say, spirit is spirit, whether in or out of a physical body. In it, there are greater limitations which are more or less transcended according to the force, the degree of energy possessed by the spirit. We find the analogy here in this life in a comparative view of physical states. How much more alive are we on some days than on others! How much more spiritual energy asserts itself at one time than on another! Do we not all frankly admit to ourselves that the thing we may accomplish at one time we absolutely cannot achieve at another? The reason is in conditions which free, or which limit the action of the spirit.

All is waste and worthless, till
Arrives the wise selecting will;
And, out of slime and chaos, wit
Draws the threads of fair and fit.
Then temples rose, and towns and marts,
The shop of toil, the hall of arts;
Then docks were built and crops were
stored,
And ingots added to the hoard.
New slaves fulfilled the poet's dream;
Galvanic wire, strong-shouldered steam.

The "wise selecting will" of which Emerson so well speaks is spiritual energy; and the secret of all success in life is to so live as to generate this energy—to liberate the spirit that it may, untrammelled and unclogged, work its wise, selecting will.

The scientific explanation of telepathy will ultimately be found in Tesla's discovery of electrostatic vibrations. These vibrations that develop heat and light, convey thought, which is such vibration of the highest potency.

In my personal experiences of telepathic communication with Kate Field I find it can never be sustained long at one time; not over five minutes and often not more than two. If this were the working of my own mind, in an imaginary conversation with her, there seems no reason why it should not go on indefinitely. Sometimes, too, it seems to prove itself objectively, from circumstances. The other day I distinctly heard her (with the inner sense) ask me to send a certain paper to Mr. Edmund Clarence Stedman, the poet. The idea of doing so had not in the least recurred to me—as I believe—to my own consciousness, as distinct from her suggestion. I obeyed, at all events, what I believed to be her bidding. But even my own conviction of the reality of this communication received amazing support from

Mr. Stedman's letter in acknowledgment of the matter—the paper sent being a thing needed by him for a purpose of which I knew nothing.

Pardon me for introducing such very personal experiences. While I deprecate it, they offer sometimes a certain tangibility of illustration, and if this simple, easy, daily communication actually exists, as I truly believe, between my friend in the Unseen and myself, it is another proof in support of the theory that, by a spiritual law, such communication is possible. In my own mind there is no question but that it will at no distant day become a recognized part of human experience and come to be regarded as no more phenomenal than is our present use of the telegraph, the telephone or phonograph.

There are far more things in heaven and earth than we have dreamed in our philosophy.

The Brunswick, Boston, Mass.

TO A THOUGHTFUL PRESBYTERIAN WOMAN.

You are accredited with saying in the issue of August 21 and in part, that "I am always speculating about the Christ, as to his nature, his divinity, etc., without ever coming to any satisfactory solution in my own mind; but I have an inkling, a faint dawning of an idea, which I am hoping you can help me elaborate. Jesus said, or it is recorded of him that he said, 'All power is given me of my father,' and as we believe that the celestial forces are under thorough organization, may not Jesus be at the head of all the hosts who minister to this earth of ours, and so may there not come a direct spiritual, directing, aiding force from him to all who enlist 'under the banner of King Emanuel?'"

Mr. Giles Stebbins, in his reply, does not seem to cover this ground as fully as could be desired, though that reply is very pertinent and true. Taking two of our leading mediums as guides through the columns of "Questions and Answers," I recall spirit John Pierpont as saying that "Jesus today lives in the other life as a teacher of moral philosophy," while Mr. Colville, through his guides, also admits his existence. In "Hafed, Prince of Persia," by the medium David Daguid of Scotland, we have communications wherein Hafed and other spirits make him, on the one hand, God over this planet, and on the other, God over the entire planetary system. The former office, in its wisdom and power, would be the most one would be inclined to admit as possible, and the possibility of that much power is supported by the instructions of "Oahspe," which admits the existence of personal gods in government over a planet, and even "Orion Chiefs" over an entire system. These ask for no worship, but simply to be looked upon as "elder brothers," as did Jesus while on earth. It is further said of Jesus that he "should sit upon the right hand of God, the Father Almighty," and this would naturally mean that he would have power and dominion given him from the Father because of his spiritual unfoldment and ministry on earth, and because of further attainment in the life beyond.

Oahspe also speaks of the lower heavens, the place of earth-bound and undeveloped spirits, as the "first resurrection," and then styles those spirits of a higher plane, where they are of one mind and harmonious, and properly called angels, the "second resurrection," or organic heavens.

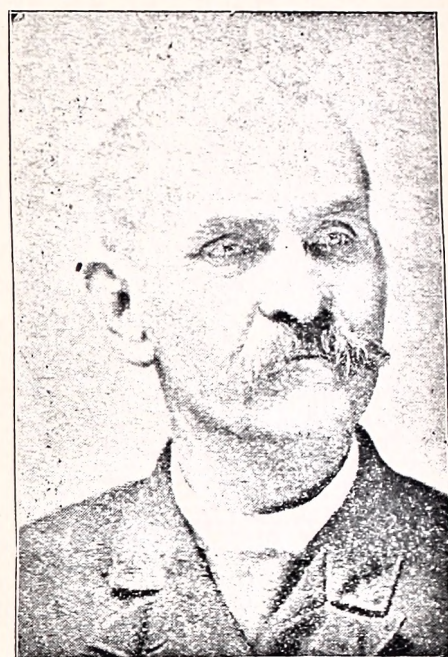
This realm, taken as a whole, might be fittingly termed the God, or the God power over the planet, and correspond to the third person of the Trinity—God the Holy Ghost—that is, the

collective whole of such angel beings as are whole, sinless and perfected and working for the elevation of humanity upon the earth plane.

Beyond these still would naturally be some of still greater attainments in wisdom, and these would direct the movements of the harmonious body in orderly work, and be, of themselves, veritable Gods in their own right and power or God the Son. Such today, after nearly 1900 years of existence, Jesus may be by virtue of acquired wisdom, and it would please the church to know that it were so. Oahspe so makes possible man's growth, though at the same time it makes no dogmatic assertions that must be accepted as true because it says so, but leaves each one to use his or her own judgment in the matter. However, I offer this much thought in response to the query made, feeling for a certainty that the knowledge desired regarding the central figure of Christianity will come gradually and surely through the doorway of modern mediumship, both written and spoken.

W. J. CUSHING.

Brooklyn, N. Y.



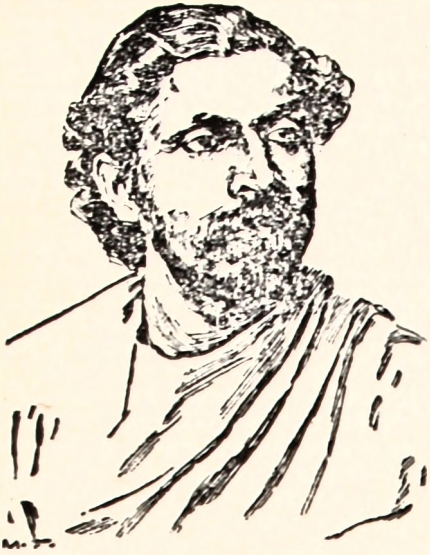
N. M. PURVIANCE.

Nathan M. Purviance is a native of Ohio and is 57 years of age. Finished classical collegiate course in 1860. Was in the late war three years. Commenced the practice of law in 1865 and continued in it with more than ordinary success until 1893, when he abandoned it for esoterics. Was converted to Spiritualism in fall of 1872 by phenomena occurring in his home. Has ever since that date been an unflinching advocate of its philosophy and phenomena. Has converted hundreds to its grand truths. Has devoted much attention since 1887 to the several schools or divisions of mental science, hypnotism, telepathy, Buddhism and Theosophy, with the view of understanding their therapeutic uses. Left Kansas City in 1893 and came to Arkansas and established his home on the crest of "Cypress Range" of mountains in Perry county to insure the privacy necessary to spiritual growth.

Those of our regular subscribers who have a friend they would like to lead to the light of spiritual day can do so for 25 cents. To the address of any new subscriber we will send, upon receipt of this sum, a copy of "Higher Realms" or "Psychic World" and the Light of Truth for three months. Try it.

READ THE TESTIMONY

Of Crookes, Wallace, Lodge, Underwood, Prof. James of Harvard, and Judge Dalley on Spiritualism, in "Spiritual Scraps." Price 25 cents. For sale here.



THE BRAMACHARIN DHARMAPALA.

Among the distinguished advocates of Buddhism who have visited America Dharmapala is the most fearless and outspoken. He says that it is his mission to spread "the Light of Asia." In a letter addressed to the Christian public he severely censures the immoral tendencies of Christian lands. The above is a good likeness of the gentleman.

BRAHMINISM—HINDUISM—BUDDHISM.

The first form of religion that is known to have existed in India is Brahmanism, which had its beginning about 1,500 or 1,200 B. C., and which grew until at one time its communicants numbered 150,000,000. Brahmanism had three stages of development: (1) Vedism, (2) Old Brahmanism or Brahmanism Proper, and (3) Sectarian Brahmanism or Hinduism. The first of these, Vedism, took its name from the sacred book, the Vedas, meaning "knowledge." This was the naturalistic form of Brahmanism based on the deification and worship of the elements and forces of nature. Of the large number of thirty-three gods, the principal were Agni, the god of fire; Indra, the god of the atmosphere; Varuna, who governed the firmament; Surya, the sun god; Vayu, god of the wind, and Prithivi, goddess of earth.

Brahmanism Proper was anthropomorphic. It was this period and this form of the religion that exerted such a broad influence in establishing the conditions of life that have been most popular in stories about old India. The three great divinities were Brahma, the Creator; Vishnu, the Preserver; Siva, the destroyer. No custom of India has received more comment and study than the castes which separate so completely one class of people from another. The distinction was as great as that between the negro and the white in this country. There were four castes—the Brahmins, who were the priests; the Kshatriyas, who comprised the warriors; the Vaisyas, or merchants, and the Sudras, or working people.

This period of the great religion is also noteworthy for an innovation of doctrine that still exists, and which has become the belief of many sects of our most civilized people. It is the doctrine of the transmigration of souls, or metempsychosis.

Hinduism, the third stage of Brahmanism, developed in the fifth or third century B. C. The chief change was a combination of the three gods into a triad called the Trimurti.

Buddhism, which is the religion of present India, was begun in the sixth century. Like the Christians—or, perhaps it should be said, the Christians, like Brahma's followers—the Brahmins must have a religious revolution, and so came about the reforma-

tion, of which Sakamuni—"Sage of the Sakyas"—or Buddha, as he is generally known, was the leader. Buddha was of royal birth, Prince Siddhartha, of the family of Gautama. The leading doctrine is called the Karma—that is, the law of cause and effect. Man's condition is the inevitable result of his own actions. Having existed in a life before this, his condition in the present life is due to his conduct in his previous existence. If he led a virtuous and holy life before, he is now rewarded by prosperity and happiness; if his lot in this life is not fortunate, it is because he has brought upon himself punishment for wickedness. The moral teaching are that we must curb desire and reverence nature and deity and the true imitators of Buddha. The goal for which a religious Hindu must strive is Nirvana—the cessation of renewed existence and the extinction of sorrows and selfishness in individual life.

This religion became prevailing about the third century B. C. Its growth was rapid until it had possession of Ceylon, Burma, Siam, China, Korea, Japan, Mongolia and Tibet, and by the close of the eleventh century A. D. its adherents numbered 400,000,000. There has been a division in the church, if the Buddhists may be spoken of collectively in this way, the ground for separation being the development of mysticism. The southern schools, which cover Ceylon, Burma and Siam, adhere to the old doctrines. The northern schools comprise the "mystics."

MAUMEE VALLEY SPIRITUALIST SOCIETY.

At the annual meeting of the above society, held at the residence of Andrew Shinky at Maumee, the following officers were elected: President, J. B. Jonson, Maumee; vice president, James Newton, Toledo; recording secretary and treasurer, Mrs. J. S. Charles, Perrysburg; corresponding secretary, W. M. Smith, Toledo; trustees, J. B. Van Rensselaar, Maumee; M. Phillips, Maumee; J. H. Fullwiler, Toledo; Miss P. E. Mandell, Perrysburg; Mrs. J. B. Jonson, Maumee; Mrs. A. Shinky, Maumee; committee on camp for 1893, J. B. Van Rensselaar, Maumee; J. B. Johnson, Maumee; M. Phillips, Maumee.

At the close of the business meeting tables were spread under the trees and the wants of the inner man supplied. This being accomplished, President Jonson called the meeting to order and introduced as the speaker of the afternoon Mrs. Dr. Jameson of Toledo, who gave a very interesting lecture, followed by psychometric readings, which were very fine. The exercises of the afternoon closed with a mediums' meeting, which was of general interest.

The committee on camp will at once take steps to secure suitable grounds on the line of the Maumee Valley electric railway, and expect to be able to present a list of first-class speakers and test mediums, which in connection with a fine location, easy of access, can not fail to make it the banner camp of Ohio. Full particulars will be given as soon as the committee decides on location of grounds, speakers, etc.—W. M. Smith, Cor. Sec.

SPIRITUAL SCRAPS,

A book of testimonies by Professor Oliver Lodge, A. R. Wallace, Wm. Crookes, Wm. James, B. F. Underwood, Rev. A. J. Weaver, Dr. F. L. H. Willis and Judge A. H. Dalley. Price 25 cents—Illustrated.

For sale by the Light of Truth Publishing company, Columbus, O.

SIX OR ELEVEN SENSES.

Intuition, Psychometry, Clairvoyance, Clairaudience.

Some writers have been classing intuition, psychometry, clairvoyance and clairaudience under one head, and as modes of one gift. This cannot be; for if sight is one sense and clairvoyance its spiritual counterpart, it must stand distinct from clairaudience, the spiritual counterpart of the physical sense of hearing, just as this stands apart from ordinary sight.

Now psychometry, which is clairfeeling, is another spiritual sense, and distinct from the others. Of course we may regard the spiritual counterparts of our physical senses as a part of the latter—a higher development—and not add to the five generally known. But if psychometry is to be regarded as a sixth sense, then clairvoyance is a seventh and clairaudience is an eighth.

That many smell beyond the physical and taste without contact we know to be true, thus adding two more senses to the category.

Now, intuition is a gift or qualification entirely different from either of the above. Through psychometry we feel the unseen, but through intuition we are simply conscious of a fact without any sensation whatever. It is like an illumination within—rather in the region of the solar plexus than in the brain, though the latter becomes conscious of it a moment or two after it is known to the center of our being, where undoubtedly the soul is pivoted. Intuition is therefore not a sense effect but a soul effect. We know things by a power higher than any of the senses can impart it. Through it we suspect the thief, the deceiver, the hypocrite, the penurious, the avaricious, the selfish or the unjust. There is nothing in these conditions of human depravity that can be detected by the sense of feeling. Feeling is that which is created, enjoyed or suffered by nervous vibration. Eating, drinking, dancing, swimming, walking, sight-seeing, hearing, tasting, smelling, suffering pain, etc., are of this order, and to detect or note this in others, or as passions or weaknesses, we feel them sympathetically or psychometrically.

Now, psychometry, clairvoyance, etc., are either distinct senses from their physical counterparts or they are higher developments of the same. If the former, we have ten senses to deal with outside of intuition, which makes the eleventh. If the latter, they constitute but five, and intuition is the sixth sense, so often referred to and apparently generally accepted.—Arthur F. Milton.

Lynching, if permitted to continue, will become a type of monomania with a certain class of people, and not only will it be done on the least provocation, but on suspicion, cast by a jealous or malicious person on an innocent being. But to aid the reform in this direction the negro, who is the greatest sufferer, should follow the example of the chairman of the national race council at Nashville, who, in an address, offered a protecting hand against crime by his own people and called on his constituents to endorse his principles. It met with the usual opposition, but the majority ruled, and shows that the intelligent are morally and lawfully inclined. Mob rule is neither in a majority nor of the cultured classes, but like the solitary criminal, makes an advantage serve its purpose. It is the evil effect of an evil cause. Remove the cause by an exhibition of sympathy, as in the above instance, and a similar consideration will be shown by the lynchers—like creating like.

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Occultism.

PHYSIOLOGICAL MARVEL.

ONE OF THE MOST REMARKABLE FEMALES OF THE CENTURY.

A CASE OF ABNORMAL PHYSICAL SENSIBILITY.

A young woman lay in the office of Dr. Byrnes, in Minneapolis, last week, while a number of physicians stood around and watched the application of a number of tests to her person which, if applied to the ordinary mortal, would be pronounced barbarous torture. But not a muscle in the woman's frame quivered, and she encouraged the doctor to proceed, and even suggested new devices for producing pain, of which she professed to have no consciousness. The woman was Evalina Tardo, and she has long been a resident of this city. She is now 26 years old, and all her life long she has been absolutely free from pain and has no idea what it is except by word of mouth from others. She is also free from the poisonous effects that follow the bite of certain reptiles and insects. Not only that, but she can swallow the deadliest poison known to science, while all stimulants, narcotics, anaesthetics and sedatives have no effect upon her. When she was five years old, while living on the island of Trinidad, in the West Indies, a cobra di capello threw itself upon her and bit her terribly. Her parents laid her out to die, but she went to sleep for 30 hours and awoke as fresh as a rose. Now a cobra can bite her a dozen times a day, and the best he can do will be to make her a little sleepy and kill himself.

Attired in a pretty gown with a low neck and no sleeves, to give opportunity for her experiments, she stood up in Dr. Byrnes' office and made punctures in herself as though she were playing with a paper bag. While explaining to the little audience that her case had been the wonder of the surgical and medical men of all parts of the world, and that she had been born with a defective nervous system in so far as the sensory nerves are concerned, she was jabbing pins into her face.

Then she asked Dr. Byrnes to run a trochar—a hollow needle—through her cheek. The doctor took the long, bright needle and pushed it through the left cheek from the inside. Not a drop of blood flowed, and the young lady again assured the audience that there was no pain. Through that needle she smoked a cigar, but averred that she was not addicted to the habit. Next she swallowed a couple of ounces of benzine, which, after the fashion of benzine, proceeded to generate a gas, which undertook to escape by her mouth. She kept that aperture closed, however, and forced the gas through the trochar into a piece of metal tubing. Then she applied a match to the end of the tube and became a living gas jet. Keeping the trochar through her jaw, she continued with other demonstrations, talking glibly and entertainingly all the time.

"Now, doctor," she said, "please push this pin into the muscles of my forearm." The pin was too dull, but another one went clear down to the bone and wriggled back and forth with the movement of the fingers.

"That point has perforated the peri-

osteum. I've had that done thousands of times, and you know an ordinary person's perforation of the periosteum means bone decay," the little woman explained, as the pin was pulled out.

"If I am not mistaken," she continued, "the brachial artery is here on the inside of the upper arm. Now, doctor, please stick this hat pin clear through the arm there and take in the artery."

But Dr. Byrnes had had enough, and another doctor took his place. He coolly forced the hat pin clear through the biceps and triceps muscles and still the woman suffered no pain and used her arm freely.

"I'll let this bleed a little," she said, as the pin was pulled out. One or two drops of red blood ran over the white skin and were wiped away. This was

were a little fence around me I would.

Then Miss Tardo pried open the jaws of the horrible reptile and showed the two needle-like fangs in readiness for execution. Holding him with one hand and pinching and twisting his body until the five rattles at the tail gave out the ominous sound that meant danger, she suddenly placed her left hand. With fearful repidity the beast thrust his lower jaw against the edge of the hand and stretched the upper jaw out over the middle of the back. As it came down on the skin with his fangs, breaking one of and were driven through the skin into the flesh. Miss Tardo pulled his irate snakeship away and he ripped up the skin with his fangs, breaking one of them off in the wound.

"Ah-h-hh!" groaned the spectators, as the beast snapped its malignant jaws in the air.

The doctors gathered around to inspect the poison on the hand and in the wound; poison that would kill a strong man, but has no influence upon Miss Tardo except to make her a little sleepy. To show how immune she is, Miss Tardo permitted this wound to bleed freely, giving the deadly in-

and better acquaintance, the dislocation of her neck.

These remarkable and almost unbelievable tales are vouched for by the leading medical men of Minneapolis, as well as by many witnesses in other professions. Miss Tardo is now 26 years of age and says she permits the exhibitions for the good of the medical world, and is ready at any time to appear before reputable physicians.

Doctors who have made a careful examination of her say that there is a certain region in the upper part of her heart which, if penetrated in ganglionic centers, would result in immediate death. Beyond that, she will probably live to a very old age.

Disease is unknown to her, and she has perfect control over all the faculties of her body.

Her brother, who travels with her, was once bitten by a snake in Trinidad, and almost died as a result, but if the cunning and deviltry of the merciless Apaches was all combined to make his sister suffer, she would smile pleasantly and feel nothing of their tortures.

PHOTOGRAPH OF DEATH.

Method Which Removes All Doubt as to Actual Demise.

The discovery of the so-called Roentgen rays has been followed by a sensational development, due to a German scientist, Prof. E. Friedrich. Professor Friedrich was engaged in studying the practical application of the Roentgen rays when he made a discovery which has produced a great sensation in both scientific and lay circles.

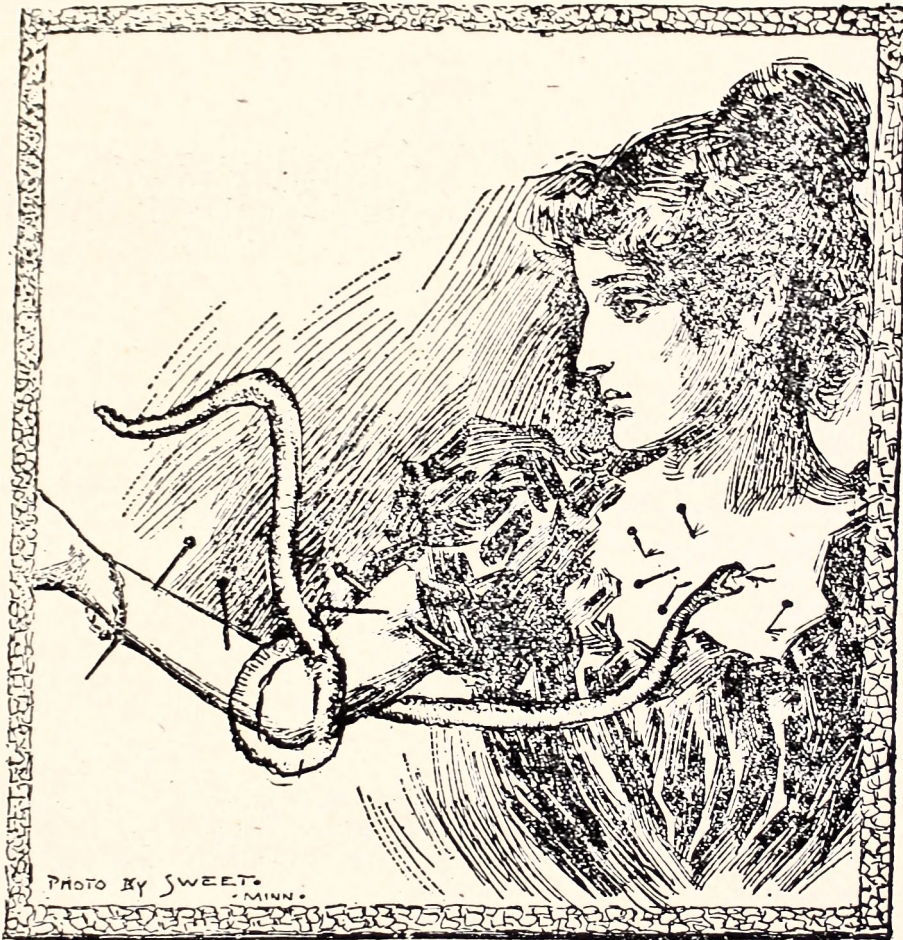
The professor succeeded in photographing death—in other words, the rays which he discovered enable it to be definitely ascertained beyond a shadow of a doubt when life actually leaves a human body. Since these investigations he has communicated his discovery in a short letter to the Vienna Imperial Academy of Science.

At the present moment the medical profession possesses no means of absolutely stating that death has taken place. Doctors only draw their inferences in support of this view from the appearance of certain changes in the body. These, it is true, are usually conclusive, but they are not infallible, and there is always the possibility that mistakes may be made, and that a person who is only apparently dead may suffer the horrors of premature interment.

Professor Friedrich now affirms that the rays which he has discovered—he calls them Kritik rays—reveal with absolute reliability the entrance of death into the body. To quote his own words:

"The Kritik rays are directed out of a vacuum tube, and are so piercing that they almost immediately penetrate the body upon which, for the purposes of experiment, the investigator has turned them. Those rays produce images on the photographic plate which are of a different character according as they are taken of living or of a dead body. The photographing of the hand is the easiest experiment in test work of this kind. If, when it is laid on the photographic plate and subjected to the Kritik rays it appears as a living hand does under the Roentgen rays, namely, with all the bones clearly distinguished—then beyond question the person is alive. If, however, the hand does not yield its characteristic form under this process the person to whom it belongs is undoubtedly dead.

"I have arrived at this result by a whole series of experiments, which I regard as absolutely reliable. The new vacuum tubes which thus serve for a post-mortem diagnosis will have to be employed by every doctor."



A YOUNG WOMAN WHO IS POSITIVE TO PAIN.

all the bleeding there was from a wound which would have been good for a quart under ordinary circumstances, for Miss Tardo has absolute control of her heart and her circulation. When the hat pin was driven clear through the interossal space in the forearm not a drop of blood followed its withdrawal.

"Hand me that box, doctor, and I will show you a most wonderful thing," she commanded. The doctor carelessly handed her the box, from which she took a three-foot rattlesnake, much to the horror of the roomful of people. Observing the apprehensive glances that were cast at her, Miss Tardo said: "It won't bite me unless I make it, and even then it can't hurt or poison me. Snakes seem to know that they only hurt themselves when they bite me. After this snake has bitten me a number of times he will die. They have very little blood, and the poison being expended exhausts it. I will now pinch and plague this snake until he bites me. I will let him spring at me and bite me, sink his fangs into my flesh and tear them out. I can't let him down on the floor here, for fear he will bite some of you, but if there

jection abundant opportunity to enter the system.

"That is nothing," said the snake-proof young lady. "Why, I've been bitten thousands of times. The Gila monster, horrid beast of the Arizona desert, centipedes, tarantulas, all procurable snakes and poisonous insects have had a chance to do their worst on my body and have failed. They haven't even left a scar."

In fact no wound seems to leave a scar on her for any length of time.

"More than that," said she, "I have been inoculated with the germs of the most fatal and malignant diseases, including bacilli of consumption and diphtheria, and smallpox but all attempts to have it take have been fruitless. There is no poison, no pain, no bodily anguish that I can suffer. The feeling is unknown to me, and the misery of pain is Greek to me."

At the end of her exhibition she withdrew the hollow needle from her cheek and then munched up a glass vial, which she swallowed with apparent relish. On special occasions, as she has frequently done, she permits physicians to puncture the apex of her heart, and even shoot bullets into her, to say nothing of permitting, on old

INTERESTING SPIRIT MESSAGE
FROM GAIL HAMILTON.

Editor Light of Truth:

The letter and message following this prefatory word are from a woman entirely a stranger. It shows integrity, intelligence and spiritual culture. She is probably a medium. The message gives strong proof, in its original style, its vivid thought and earnestness, of being from Gail Hamilton. Of this such will judge. It surely treats of matters of vital interest in a most interesting and uplifting way, and will furnish food for thought to the many who should read it. What is said of a "personal God" is evidently in criticism of the old anthropomorphism which gave us a ruling and human being on a "great white throne." Letter and message are commended to your many readers.

G. B. STEBBINS.

Bismarck, North Dakota, Aug. 17, 1897.

Giles B. Stebbins:

My Dear Sir—I have just been reading in Light of Truth your article on X-Rays by Gail Hamilton, and I take the liberty of enclosing herewith a copy of a message which I received from her last winter while in Portland, Maine. It was in the evening, December 28, 1896. My young son had just left the room and I was preparing for my night's rest. Suddenly, without any outward leading to it, so far as I could determine, I sensed the name Gail Hamilton. I sat down immediately and wrote, as is my habit: "Any word from Gail Hamilton would be gratefully received."

"MRS. BIGELOW."

I began to write immediately and the enclosed message was written without the slightest force or hesitation. I read Hawthorne's "Marble Faun" thirty-five years ago and have not seen it since, and my recollection of it is indistinct, but I presume the scene is as she describes it. These are the things which have convinced me, a confirmed materialist for twenty years, that, if a man die he shall live again, rather, that a man never dies. You can make any use of the message you desire. May it be to you what it is to me. Sincerely yours,

MRS. ELVIRA HOWE BIGELOW.

MESSAGE FROM GAIL HAMILTON.

Portland, Maine, Dec. 28, 1896.

My Dear Friend—Yes, I am correct in using that term. We do not mistake our friends in spirit. We were strangers in the mortal, but we are friends in spirit. I would give you a word regarding my first entrance into this beautiful life. I was first called to consciousness by one very dear to me, one whom I loved with a soul love, for she was my own dear mother, and as such entered into all the plans of my earthly career. She was by my side all through my life, whether visible to me or not. I was always visible to her. She greeted me with the utmost joy and tenderness, saying very gently, and with sweetness I had never before felt or sensed: "My child, it is well with thy soul. God's love envelopes us still and we live in the warmth of that benignant love." Immediately I felt the old puzzle and I asked eagerly: "Is there a God then?" "Yes," was the reply. "Shall I see him?" I asked breathlessly for this one desire was greater even than the human soul love which I held for my sainted mother. Her smile, gentle, tender, yet amazed, perplexed me, and in some way I seemed to see, as to know her thought: "Just like your father; always dwelling to the root of things." Then instantly the intense curiosity which her greeting words had aroused in my mind changed and I felt that all-reverend love of God filled my enraptured soul with bliss too deep, too pure too grand for utterance, and, dear little woman, my question was

answered. God is love. That is all. Could there be more? No. It fills you to overflowing with a joy unspeakable. You have no desire or need of a man—as it is termed a personal God that you can touch, into whose eyes you can look. He is all, for He is love! How long this unutterable bliss held me oblivious to all else I know not, for I took no note of time, and all who had gathered to welcome me tasted also of this joy, for it was their love flowing out to me, or, in other words, the God possessed by each and every one of us, which brings us in touch with the universal All God, Love, for the terms are synonymous. Every loving thought, whether it be from your Christ, your friends, your home, from any creature, or anything, is God, for love is God. Can you comprehend it? Then in great joy I greeted old friends and new, and a splendor surrounded us all, for had we not been baptized in that most beautiful of all things, a flood of love, dipped in the fountain of love, of God, met by God, but in God? Now I saw, for my curiosity was fully alive again, notwithstanding the exultant state of my soul, that our pathway was strewn with flowers of wondrous beauty, fragrance and delicacy. But, although our path was covered with their living beauty, we did not crush them as we walked, and I felt that they, too, welcomed me, and in my soul I returned their greeting. I cannot at this time explain; I can only tell imperfectly how all things seemed to welcome me. Then I asked: "Am I the only stranger who has arrived today?" for all things seemed turned toward me to give me joy. My question was answered in the strangest way, and all the things which I shall describe, and many more, I seemed to know instantly. I heard strains of sweet, tender music. I saw floating angel forms of exquisite beauty. I saw a funeral train of empty carriages, and beside them walked a poor, cringing soul, and my heart went out to him, and with it he lifted up his head, a wain smile flitted across his face and I heard, as though it were wafted on the breeze, from afar, these words, in Latin: "And none so poor as to do me homage in spirit; so I walk in darkness and sadness alone." On the coffin a crown rested and I knew he was one of earth's rulers. Again, or, rather, it all seemed at one and the same moment, so wonderful is the grasp of our senses here—if I may use that term, a strain of martial music, a wild shrieking of men, of horses, of demons, of all things rent the air, and myriads of souls were hurled into space, for so it seemed; and so it is. But, dear little friend, God can lift, can save, can redeem each and every one, for love is God and love conquers all things, even death and hate. As these things and many more were in my consciousness I cried: "Cannot you stay the hand of the oppressor? Can you not flood their souls with love and bring them into a knowledge of this divine life? Cannot you stay their hands and melt their hearts of stone? But the light of my own love for all humanity flooded over us and again I was in the midst of flowers, of fragrance, of friends of humanity: yes, of harmony. It comprehendeth it all—harmony; not a discord, not a fret, not a twinge of pain, or even a fear of it. As we passed on we neared a beautiful city. The streets were wide and carpeted with a living green, for all things have this element of life, and one feels an affection for and in them. As we entered the streets some important event seemed to be in progress, and I saw a great concourse of people in an open court or park, and in the center thereof a raised platform on which were many beautiful beings. I can not call them men and women, yet such they were—men and women who loved and who yet love their fellow-men. As we approached a most clear, sweet, pene-

trating voice seemed to speak within me, for having ears, I heard not, yet I knew that the words of the woman speaking were for equality. Smiling, I said to my friend: "Is this then a woman's rights meeting?" "Yes," he answered, gravely. "In this you lacked. For many things you bravely did what you could; in this you were obstinate and refused the higher light." "I acted from conviction," I said stoutly, and suddenly the atmosphere was filled with murky clouds, if I can so term the phenomenon, and my inner consciousness told me that I had not done what I knew to be the right. Then I immediately cried out and all the assembly shouted; by it I was lifted onto the platform, and there I made my confession. Then again that wondrous power filled my soul and all the multitude swayed as one person, for perfect harmony, truth and love prevailed. Now does this sound like a fairy story? Yes, but dear little friend, it is true, and much more than you can possibly comprehend. I find so many strange things which are yet entirely intelligible to me. I understand immediately when my thought goes out. I do not at this stage need a teacher. The universe is my teacher. I can grasp all things, even the knowledge of God, which is universal love. I had no season of doubt, of darkness, of rest. All is rest. My soul exults in its perfect rest, perfect joy. I marvel now that I could ever have felt the need of personal love. We have no more need of a personal love than we have of a personal God. When we have reached the state where we can give and receive from the great fountain of universal love it fills you to overflowing and all humanity are lovers.

I think as I write of the scenes in the wood where Donatello, that fawn of Hawthorne's creation, sits, and all wild creatures and creeping things come to him, and he understood their language, for there was harmony between them. Yet about us all souls of all kinds, but all actuated by the one desire, to be filled with love, to be filled with God—no high, no low, no rich, no poor, no black, no white, no cultured nor ignorant one debarred from the presence of those who love their fellow men.

We are indeed a part of the great universal whole; and, although not yet made perfect, yet entire harmony, entire love, fills us as one. Ever truly yours,

GAIL HAMILTON.
(Abigail Dodge.)

THOUGHT INFLUENCES.

The influence of thought on mind and matter, says the Harbinger of Light, is being largely recognized by thinking people, and commanding the attention of the more advanced in the scientific world; few, however, realize its potency as a factor in the health, happiness and development of the human race.

It has been said that "thoughts are things," and this is measurably correct; they are forces, and take forms that have more or less potency and persistence according to the amount of vital truth they contain.

Over a quarter of a century ago we

were told by a spirit that thoughts evolved by the human mind persisted just as long as the idea which they expressed was useful to humanity; they were stored up as it were in the "thought world," where they could be read and assimilated with much greater facility than books by all those whose aspirations lifted their minds to the level of the thought. Thoughts were classified and grouped together as sections in a library, and the mind of the truth-seeker dwelling upon a particular theme involuntarily reached out to the plane or section in harmony with his aspirations, drawing from it material which could be formulated in language for the public use. Angry, angular, and purely worldly or selfish thoughts have no inherent vitality and rapidly disintegrate like miasma in the bright sunlight.

A definite scientific application of the power of thought is suggested by Professor Gates, who claims to have experimentally demonstrated it in the accumulation of "moral" brain cells which crowd out immoral tendencies. The possibilities involved in this are immense; so great, indeed, that the humanitarian and social reformer, though a skeptic in these matters, would be justified in experiment just for the barest chance of success. With the Spiritualist it is different; his reading and experiences prepare him for the realization of such revelations as this which illustrate the superior potency of the mind or spirit, and though he may not be in a position to take up the matter from a scientific standpoint, he can, if a pure liver, very soon convince himself by simple experiments that he is the repository of a moral and sanative influence, which he can dispense among his fellows to their physical and mental welfare, whilst the weak in body but strong in sympathy can by kindly thoughts dissipate the clouds that hang about the brain of the disconsolate and encourage the down-hearted to look towards a rift in the clouds where the sunshine is peeping through. All sane persons have power to control their thoughts by the exercise of the will. The determination to shut out all low and morbid thoughts and to cherish those that are just, pure and good, will, if held to, bring an immediate accession of happiness to the individual, and unless he is dominated by more positive minds who induce him to deviate from the track, he will find the way easier every day, until it becomes a pleasant, and indeed the only road he can travel. To such a one the spiritual faith becomes more luminous, the problem of evil disappears from his horizon, and he sees the vast preponderance of good in all things; so-called evil being the effect of ignorance and undevelopment. The road to moral and spiritual progress is through the harmonization of mind, which can only be accomplished by rectification of thought.

EVERY LADY SHOULD READ THIS.

I will send free a positive cure for female diseases, peculiar to our sex, a simple home treatment, a common remedy that never fails. Free with valuable advice. Mrs. L. HUDNUT, Bend, Ind.



(Entered at the Postoffice at Columbus, O., as Second-Class Matter.)

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The Light of Truth can not well undertake to touch the honesty of its advertisements. Advertisements which appear fair and honest upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns they are at once interdicted.

Rejected MSS. will not be returned without postage accompanying the same—not preserved beyond thirty days after receipt. Obituary notices of five lines inserted free. Ten cents per line over that number.

METHODS OF THEOSOPHICAL OPPOSITION.

"Spiritualism is a department of knowledge. It has too much phenomena and too little philosophy," says Mrs. Annie Besant in one of her Cassadaga Lake interviews.

Spiritualism is the science of life here and hereafter. It is the first and last grandest illuminator the world ever had. Its philosophy is universal and applicable to all economic, social, scientific and spiritual pursuits. Its literature will compare favorably with any in the world of letters. We suggest that Mrs. Besant ponder A. J. Davis' works, the writings of Maria M. King, Hudson Tuttle, Epes Sargent, Allen Putnam, Giles B. Stebbins, S. B. Brittan, Robert Dale Owen, not to speak of the careful, painstaking work of such men as Sir William Crookes, Col. De Rochas, Dr. Berillon, Dr. Hodgson and others, from whence are drawn all save the shucks of the movement she and her associates are trying to foist on credulous and bewildered minds as the summum bonum of human philosophy. Mrs. Besant either does not know what she is talking about or she is a fabricator. It is time that an effectual halt was called on the pretentious mouthings of these people who are mere barnacles on the ship of philosophical inquiry. Exhorting to their followers and advertising to the world the principles of universal brotherhood their chief aim is to confuse the minds of people regarding Spiritualism, the very essence of which is the brotherhood of man. Without Spiritualism they would not possess a thread on which to hang a forlorn hope. Their attitude is of all things the most inexplicable unless we view them as emissaries of those powers on both sides of the line whose purpose is to break up and disintegrate the culminative thought of the nineteenth century. Whatever there is of value to the world in Theosophy can be found in Spiritualism. There is where it belongs. There is where it was evolved. There is where it will remain and grow in expansive development.

New York preachers have recently been disturbed about the sex of angels. They seem to agree, however, for the most part, that there is no sex in heaven; in other words, we are to understand that the soul is hermaphroditic, neither male nor female, but a combination of both principles without the feelings of either. This is refreshing. It may account, also, for the unsavory methods employed by the clergy to secure a largeness and variety of experience in these matters before they go hence. May we venture the opinion that heaven will be a mighty lonesome place for most of them?

Query from a correspondent: "Do the dead return?" We answer, No.

THE INDIAN FAMINE AND ENGLAND'S ATTITUDE.

The reading of Julian Hawthorne's papers on the famine in India, now running through the columns of the Commonwealth, give rise to reflections on the inadequate conceptions western people have of the civilization of the Orient. Except as we turn to rare spots in the lower strata of civilization here there is nothing by which we can measure the degradation of the uncounted millions in India. We can not, for instance, comprehend the utter dearth of human feeling among that people. The starving and the well fed jostle each other and neither has the least concern for the other. The holders of grain and other edibles, as well as chattels, called bunniahs, never think of giving the famishing any relief; if the starved have no money to buy, they simply starve. Stranger yet, the victims never think that they are entitled to relief. They accept the situation and die without a murmur. They neither feel nor expect in others a single shred of humanity. Thousands of them starve to death rather than accept food from one not of their caste. Caste appears to be the greatest curse of these inhuman wretches. It is a condition wholly incomprehensible, and, as Mr. Hawthorne says, can not be believed even when witnessed. He says of it: "I shall disbelieve in it myself when I get home."

On the same ground of incomprehensibility we may fairly judge what must be the concept of these people regarding the races of the western world, but it is in this feeble light that we must distinguish the inhumanity in India from the inhumanity of England; an enlightened civilization eating at the core of a decaying civilization, a hyena gnawing the vitals of a dead jackal. On the extremities of India England waxes strong. England exacts six per cent of the yield of these lands, where 8,000,000 human beings steeped in the dregs of ignorant bestiality have already starved to death. The native Zemindars, or owners of the land, and the bunniahs, or money lenders and grain buyers, hold the remaining 94 per cent, and the government in its shameless selfishness dare not frame measures to secure a share for the cultivators—those not yet famished. In the face of this the orotund and ancient woman who disports herself as the Empress of India tells her parliament how royally her subjects in India scraped their noses in the dust on her recent jubilee, a barbaric and selfish farce without a parallel in the history of modern iniquities.

Victoria is reputed to be a Spiritualist. For the sake of human feeling and justice it is to be hoped that it will remain a report.

The Scientific American people advertise a new book they are getting out, entitled "Magic: Stage Illusions and Scientific Diversions, Including Trick Photography." Judging from an article in the current number of that paper we conclude that the work embodies an expose of the modus operandi of fraudulent "mediums." Such exposures are always welcome to intelligent Spiritualists. Now, if the Scientific American will set about the preparation of a work having for its function the explanation of phenomena in no way connected with legerdemain, magic or trickery, it will be doing something worthy of its name and scope. Thousands of people who have gone all over the ground occupied by the Scientific American in its work on magic and illusion, know they occur and have formed their own conclusions on them.

ANOTHER SIFTING FROM VESUVIUS.

J. S. Coxe, one of the candidates for governor of Ohio, went to the city of Pocahontas, W. Va., last week to make a speech to the miners. The mayor of the city on hearing of it issued orders to the police forbidding Mr. Coxe to speak anywhere in that city. The police enforced the order and Mr. Coxe returned to Ohio.

All of which is explained by the fact that a great coal corporation owns the city of Pocahontas, the mayor and police being mere creatures of its will. This corporation is the strongest coal combine in the United States, with one exception. For years it has broken and defied the laws of the United States governing interstate commerce. It owns a large section of West Virginia, has reduced its miners to a state worse than African slavery and absolutely forbids any person entrance to that territory who goes there for the purpose of speaking for or in the slaves' behalf. William Lloyd Garrison stigmatized Southern slavery the "sum of all villainies." That was a tender epithet compared with the opprobrium this condition merits.

No matter about Mr. Coxe's politics. He is an American citizen. He represents an intelligent and patriotic portion of the people of Ohio. He is their choice for the highest public office in their state. That his right of public speech and discussion in a neighboring state is thus denied, and that he should return to his home carrying the insult of the vile creatures of a heartless corporation is enough to shake the very bones of the country's defenders and preservers. Indeed, the ashes of the industrial Vesuvius are sifting, down.

THE NATURALIZED WOMAN.

The "new woman" is not an anomaly. Neither is she a moveable feast nor an unknown quantity. The nexus of her present manifestation is found in the necessities of evolution especially as it applies to mental, moral and spiritual development. Women are now laying the foundation for the future civilization. Their dislocation from the anatomy of men is the grandest break yet made in the processes of nature's forces. As long as women were looked upon as mere annexes to men, having no place in life apart from the privileges men were disposed to grant them, nature was shut out and there could be no very high plane of human development. There isn't yet, but it is coming. The removal of the fear of deprivation and the exigencies of poverty from the sphere of woman's development made it possible for the choice of companions who were to be the fathers of their offspring to rest upon inclination rather than necessity. At least the "new woman" is not a legalized and blest of God prostitute. The children she bears are not emptied into the world as the excrement of a famished heart and an ignorant head. Intelligently directed affection, concord, mutual fidelity and reason now possess paramount consideration in the functions of wedlock and maternity.

All this is involved in the "new woman," a term, by the way, without a meaning. The "naturalized woman" is a better term. The woman is the same being, the last and most sublime of all infinite handicraft. Priestcraft and ignorance transformed her into an artificial harlequin to strut, parade and drudge. She is now emerging. Her relation to man, to the world, and to God will become known as the people emerge from their flesh pots and learn to comprehend the meaning of the word love.

NOT YET FOUND.

The celebrated Connors case has taken a new turn. It will be recalled that Connors went to Mexico some years ago, took sick and died there, and the American consul notified the father, living in Vermont, of the fact, so the story goes. Shortly after this Connors senior dreamed that his boy stood at his bedside and told him that he was still alive in Mexico. Whereupon Mr. Connors visited Mrs. Piper, the Psychical Research society's medium, and through her it was told that young Connors was in prison in Mexico. A friend of the family went twice to Mexico in search of the man, but returned unsuccessful. Then Mr. Connors applied to the Boston Globe to find his son, and that paper sent a man to Mexico. He has recently returned and reports that young Connors really died and was buried. Now the hue and cry is set up that Mrs. Piper is a fraud. All of which is subject matter for some ticklish discussion on the part of the P. R. S. We confess that were the case ours something better than the bald narrative of a newspaper representative would be required to prove the errableness of Mrs. Piper's mediumship. Undoubtedly the P. R. S. will so consider it. However, should young Connors be proven to be non ens, so far as this earth is concerned it will show nothing more than a quality of mediumship to which little heed is given. When persons visit mediums they must understand that their own environment is to a greater degree the controlling power of the medium than that of the spirit communicating. Mediumship is the channel through which mental forces of the earth and of the spirit realms both pass. Deception is unavoidable. Sometimes it is advisable. It does not invalidate mediumship. Mediumship becomes problematical in point of accuracy in the proportion that material affairs are forced into it. The spontaneity of mediumship is its best feature. Information concerning mundane problems must always be taken with a degree of doubt, for the liability to err is always in control, and that too, because the demand and the uncertainty of the inquirer creates the liability.

This is one of the lessons yet to be learned. It is more important than the finding of Connors' body, alive or dead.

A NEW PERSPECTIVE.

Late archaeological discoveries on the site of ancient Babylon reveal the fact that a civilization ripe in its time existed—all over the valley of the Euphrates 3,000 years before the Edenic Adam oozed out of man's feeble imagination. Strange too that religious periodicals are mutely accepting these startling disclosures whereas a generation ago the whole Christian world would have risen in protest against such sacrilege. It all shows very clearly the growth which Spiritual enlightenment has effected. The reach of intellect is the feeler of a free spirit. In this light the significance of scientific inquiry is to be viewed. Instead of disputing discoveries which submerge the very foundations of Christian world-building and chronology, the organs of the churches calmly look for more pulverization. It is a grandly humiliating spectacle and yet in it are to be seen the flash lights of reason which in time will destroy superstition and save the churches.

Our own publications: Higher Realms, 25 cents; Psychic World, 25 cents; Psychometric Dictionary, 25 cents; Psychic Studies, by Albert Morton, 25 cents; and New Hymn Sheets, 5 cents each or 25 for \$1.50, 100 for \$2. Postage, 40 cents per 100 and proportionately.

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THE LIGHT OF TRUTH.

PSYCHIC DYSPEPSIA.

It is said there is no disease, it being only apparent. Yet the man with dyspepsia will declare that he has a diseased stomach. Is that too, apparent? Probably we might reach such a conclusion by a series of reasoning, proving true or false according to the standpoint from which it is viewed or the depth to which the human mind can penetrate into causation.

It is true that the dyspeptic can not eat; and physicians declare that dyspepsia is originally caused by overeating at one time or another. But we know of people who were born dyspeptic, and whose parents were moderate eaters and generally temperate; nor could the disease be traced to a past generation. But in each case the subjects were characteristic. One was selfish, the other proud, and the third had inordinate hatred, but under perfect control. Now, we believe that in each case the trouble was due to the spiritual discord or the mental dyspepsia possessed by them. The stomach being the most centralized organ was the fleshy part that suffered as the penalty of being at war with nature. Therefore it was not due to overeating, but to an anterior cause. The inability to eat with a relish was an effect of the disorder—a sort of forced abnegation which no doubt helped the disease to outgrow itself with the allaying of the soul evil—the hatred. In other words, to tide over the danger attending the stomach during its transition from an unhealthy to a healthy state.

That the disease was due to the psychic disturbance was proved in two of the herein-named instances—the first-named having died in agony brought on by heavy suppers, though often warned by their effects. This one was selfish, but since then we have met with other dyspeptic people, but which a psychometric delineation proved was due to selfishness—in most instances inherited, apparently, for they were not consciously selfish, and only displayed their discord when surrounded by selfish people who gave it impetus. Intuitively they were fighting it.

Among those thoroughly cured of the trouble were the latter named. But both attribute their cures to the overcoming or outgrowing of their psychic discords. Both became hearty eaters after their triumph, and never knew they had a stomach except by a slight indication after a return of the old evil on occasions—enkindled by the like in others. But once out it seems to be a law never to return for any continued or governing effect.

If dyspepsia, why should not all organic diseases be effects of soul evils or passions? Let us get rid of our mental or psychic dyspepsia and there will be no fleshly dyspepsia in the world—no diseases that require the skill of physicians to cure. We believe all fleshy disorders begin in the spirit or mind, and can be cured by the mind. Not by faith, however, but by consistent morality, combatting our nether impulses—selfishness, pride and prejudice—whether inherited or self-developed during a period of mental darkness in the past.

In this respect it may be said there is no disease—that of the flesh, per se, being undoubtedly meant. But that the mind can become diseased needs no argument; and that a diseased mind can disease the flesh is proven by science through Prof. Elmer Gates' experiments. Thus if it can disease the flesh it can cure it; and with mental or soul purification diseases of the flesh will also disappear.

We invite short, compact letters from our readers on the Advent of Mutualism. Let us know what you think about the forces now at work in the strongholds of rapacity and selfishness.

THE SOCIOLOGICAL FUNCTION OF THE SALOON.

The so-called "saloon problem" resolves itself into no problem at all when probed to the bottom. There are some ways of improving it. The library, gymnasium, bath and music functions of society should be added to the saloon function. It should be more than a place of sociality. Art, in painting, modeling, carving and statuary, is already a prominent feature in the well conducted saloon, and the stimulus of books, reading apartments, writing desks and good music would enhance the element of use and tend to destroy the abuse of alcoholic stimulants. It is folly to condemn the saloon. It is an institution which society has created, and judging from the fact that society has not altogether committed suicide by reason of its existence, we conclude that it meets a well defined social demand. The way to mitigate its evils is to improve its social functioning. That that social functioning is the best we do not hold, but it is plain that the saloon has come out of the organic life of society. It is not an accident, and its extermination can not be effected by pointing out and crying down its evils. The saloon has thrived and waxed powerful on this kind of opposition. It will give place only to a better order of social functioning, and this must come through the regenerative processes of human nature.

The ordinance of marriage is a promoter and an ally of the saloon. In congested centers of population a large percentage of saloon patronage is drawn from unhappy or discontented homes. Another large percentage is made up of the fruit of bad marriages, youths whose organisms are poisoned by hereditary taints, characterized by neurotic diseases and abnormal appetites. The saloon tippler is born just as the poet and the sculptor are born.

The problem is to make the best of a bad condition by throwing round the saloon those attractions which in other phases of the social bias tend to awaken and develop the higher sensibilities.

LIGHT OF TRUTH ALBUM.

This handsome piece of work, which we noticed in last issue, requires another word with correction.

Instead of super-calendered paper the photos contained therein will be printed on white enameled paper, something far superior to the first named, and the cover will be extra cloth, embossed in silver and gold—specially designed for this publication. Furthermore, the photos will be printed on one side of the paper only, so as to preserve the beauty of printing. But in consequence of its great bulk, the postage will come high, and we are compelled to charge 25 cents extra for this—making the Album, postage paid, \$1.25. But it will be worth \$5 to anyone who possesses it, and would cost that in other like fields of labor. Philanthropic aid permits us to put it at this low figure, and thus within reach of everybody.

The photos contained will consist of the most prominent American, English, French and German Spiritualists and mediums or speakers—over 200 in number—as well as camp scenes.

Subscriptions now received are a pointer to the number we can risk printing.

Spiritualists who are not sustaining spiritual papers are not living up to their duty and are behind the times. They are unworthy of a place in these days of progressive thought, unless they are too poor to subscribe for them.—Philosophical Journal.

A WORD TO THE READERS OF THE LIGHT OF TRUTH.

The present issue of the Light of Truth will be found to contain a mass of news, essays and vital truths seldom brought together in a publication of this character. We urge our readers to help us disseminate this feast by calling their friends' attention to the Light of Truth. Remail your own copies to these friends and ask them to write to us for sample copies. We take occasion here to say that the Light of Truth is growing in appreciation among its new friends, and is keeping in touch with old ones. It is now about to enter on the fall and winter work, and will present from week to week the ripest thought and up to date news concerning the great uplifting forces now at work. Friends, will you not aid us in it? Let your subscriptions answer this query. Spiritualism is the master chord of human progress. Spiritual forces, spiritual beings, are in constant touch with the tremendous upheavals now going on. They are slowly shaping the destiny of our country. Their immeasurable influence is upon us all in all conditions, relations and projects of life. The Light of Truth is one of their great avenues for reaching the sensitive minds of the world. It gives all sides to the lever they are working with. We urge our readers to see to it that this work does not lag for want of their support. It is not our work any more than it is your work. The diffusion and dissemination of the work is the prime need. In this you can aid us. Will you?

L. T. SQUIRE.

Linus T. Squire, secretary of the First Association of Spiritualists of Washington, D. C., was born in Cayuga county, N. Y. At the age of seven years his parents moved to the town of Quincy, Branch county, Mich., and were classed among the pioneers of that section of the state.

In 1861 he enlisted as a private in company H, Eleventh Michigan Infantry volunteers, and was promoted by successive grades to the rank of adjutant of the regiment.

In 1872 he was married to Susan J. Snyder. She being at that time an enthusiastic believer in the phenomena of Spiritualism, he was led into an investigation of its claims and proved conclusively its truth. Since that time, without being endowed with any special medial gifts, he has endeavored to be faithful to the cause and to promote its interests as far as possible.

The maxim, "The pen is mightier than the sword," could not come from a race drilled to deeds of violence. It came from the spirit, from man spiritually illumined, not man the barbarian, and it is this same power of spirit which is thrusting man's ingenuity forward to a degree that shall make him afraid to levy war upon his fellow beings. And while his ingenuity is being exercised in this direction, the ideas of arbitration and co-operation keep pace with it so that when the dogs of war are called off the light of reason can take their place. This is the work of Spiritualism.

In the exact proportion that women become independent of men in industrial and social pursuits, the independence and magnanimity of men are enhanced. History and tradition are filled with accounts of the degradation of women, and wherever the causes of such degradation are looked for cruelty and savagery in men are found to be uppermost.

THE CRUSADE STILL ON.

As we are just opening the season for fall work it is not out of place to remind the public of the same by remailing a copy of the Light of Truth to the liberal minded or send them the Occult Science Quarterly. We still have a few back numbers on hand which we are disposing of at the low price of 2½ cents each. They make good missionary documents. Following are the latest additions to our army of crusaders:

William Whiteman, S. Hartman, Mrs. T. C. Pardee, J. C. Hindes, J. G. Corbin, R. E. Clough, Miss M. R. Kendrick, W. H. Williams, J. W. Billman, American News Company.

The hello girl is about to become an economic excrecence and take her place with the great and constantly increasing army of human beings with nothing to do. The machine which is crowding her out is an automatic affair. It is at work in Augusta, Ga., on a large scale. The telephone operator is done away with and the connections are made by connecting machines operated by electro magnets which receive current from a storage battery through circuits operated by the subscribers themselves. It is called the Strowger automatic telephone system.

The conception of truth is one thing, the love of it quite another thing. Intellect has to do with concepts and analyses. There is no love heart in pure intellectualism. We must cultivate the dome of the mental arch where the faculty of love holds divine empire over both passion and intellect. Therein arises the warm hunger and love of all truth.

No spirit can rise far into the realms of refinement until grossness and selfishness are outgrown. These belong to a scale of vibratory activity wholly essential to sensuous life. Love, charity and contriteness are those qualities of the spirit which alone exalt it and make it the companion of the pure and wise in the majestic zones of harmony.

"Some people are born great, others achieve greatness, while some have greatness thrust upon them." We see by a newspaper dispatch that "J. H. Randall, Ph. D., LL. D., M. D., president of the Institute of Absent Teaching at Chicago," addressed the Spiritualists at Ashley, O., campmeeting recently.

The New Time suggests four leaf clover as a basis for money. The Light of Truth suggests hens' teeth. These suggestions of course are inspired by the dogma of our financial priests, which has it that a correct monetary standard must be made up of something scarce and difficult to find.

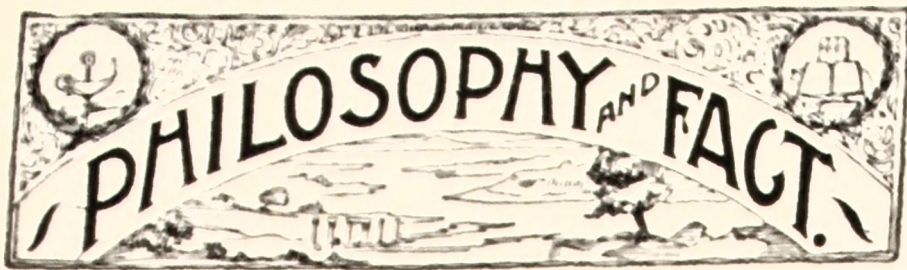
The assassination of the Spaniard, Canovas, recalls the prediction of Zadkiel, the astrologer, who predicted for August the killing of a great leader connected with Cuban affairs.

No correct conception of the philosophy of development can be obtained without taking into account the effects of man's contact with the spirit world.

Light (London) comes to our desk each week laden with fresh, crisp excerpts and intensely interesting articles on Spiritualism and cognate subjects.

On the principle that everything that is best, we announce that the Babe will defense fund now amounts to \$164.

The union most needed now is the union of those who love with those who suffer.



THE SPIRITUALIST TRAINING SCHOOL.

"The First Spiritualist Training School" was incorporated under the laws of the state of Ohio on the fourth day of July, 1897, with the following list of officers:

Moses Hull, president.
F. Schermerhorn, M. D., vice-president.

Mattie E. Hull, secretary.

M. H. Danforth, treasurer.

A. J. Weaver, A. B., chairman executive committee.

The president, vice-president, treasurer, chairman executive committee and D. M. King were made the board of trustees.

The following constitution and by-laws were adopted:

Constitution and by-laws of the "First Spiritualist Training School."

ARTICLE I.

Name.—This association shall be known as the First Spiritualist Training School.

ARTICLE II.

Object.—Its object shall be to prepare those who receive its instructions to work for the upbuilding of Spiritualism and all truths helpful to human progress.

ARTICLE III.

Work.—Its work shall be divided into two departments as follows:

First.—To hold one or more sessions of school somewhere in the United States of at least six weeks duration each year at the most convenient time and place.

Second.—To lay out a course of home reading and study, to be pursued by members of the school, under direction of the chairman of executive committee.

ARTICLE IV.

Funds.—For the purpose of raising funds necessary to carry on the work of the school, the president and all the officers of the association are empowered with authority to receive donations and bequests, also to issue and sell scholarships.

ARTICLE V.

Membership.—The membership shall consist of four classes.

Section 1. Anyone by the payment of fifty dollars into the treasury and having his name recorded in the books of the association is thereby made a member and is entitled to all the privileges and immunities of the school during life.

Sec. 2. Anyone, by the payment of ten dollars into the treasury and having his name recorded in the books, is entitled to all the privileges and immunities of the school during one year.

Sec. 3. Anyone, by the payment of three dollars into the treasury, is entitled to the system of home instruction, and by an additional payment of seven dollars and having his name recorded, is made a regular member, entitled to all the privileges and immunities of the school for one year.

Sec. 4. Anyone, by payment of one dollar into the treasury and having his name recorded in the books, is thereby made an honorary member, but without the right to vote or hold office.

ARTICLE VI.

Officers.

Section 1. The officers of this asso-

ciation shall consist of president, vice-president, secretary, treasurer, executive committee of three and board of trustees of five.

Sec. 2. Time of Office.—Officers shall hold their office one year and until their successors are chosen and qualified.

Sec. 3. The president, vice-president, treasurer and chairman of executive committee shall be considered members of the board of trustees.

ARTICLE VII.

Duties of Officers.

Section 1. The duty of the president shall be to preside at all meetings, sign all official papers and approve and sign all orders drawn on the treasurer.

Sec. 2. The duty of the vice-president shall be to perform the duties of the president in his absence.

Sec. 3. The treasurer shall receive all monies and pay out the same by order of the trustees and make a complete and detailed report at each annual meeting.

Sec. 4. The secretary shall keep a record of the business done at each meeting, attend to all the correspondence and notify members of annual meetings.

Sec. 5. The executive committee shall superintend both the educational departments.

Sec. 6. The board of trustees shall have the management of the financial and business departments.

Sec. 7. It shall be the duty of all the officers, as well as members, to work faithfully to obtain donations, sell scholarships and otherwise assist the school.

ARTICLE VIII.

Election of Officers.—The annual meeting for the election of officers and transaction of other business shall be held on the last Tuesday of June of each year, at the place where the school is in session, notice of the meeting having been given by the secretary to each member two weeks previous.

BY-LAWS.

ARTICLE I.

Any member, not able to be present at any meeting, has the right to vote by proxy.

ARTICLE II.

Misconduct.—Any member who shall refuse to conform to the constitution and by-laws or shall be guilty of repeated disorderly conduct shall be reprimanded, suspended or expelled as the board of trustees shall order, and their decision shall be final.

ARTICLE III.

Quorum.—A majority of the board of trustees shall constitute a quorum.

ARTICLE IV.

Special meetings may be called at any time by the chair or on petition of five members, at such time and place as the board of trustees may decide.

ARTICLE V.

Certificates of attendance and progress will be given each worthy student at the close of each term.

ARTICLE VI.

The treasurer shall give such bonds and have such salary as the board of trustees may determine.

ARTICLE VII.

The officers shall be elected by ballot.

ARTICLE VIII.

This constitution and by-laws may be amended by a majority of those present at any annual meeting, provided notice containing specifications of the proposed changes be given by the secretary to each member two weeks previous.

(Signed) A. J. WEAVER,
Chairman Executive Committee.
Old Orchard, Maine.

CHRISTIAN SPIRITUALISM—WHAT ITS DOCTRINES TEACH.

By F. W. Bosworth.

Editors Light of Truth: In view of the fact that many inquiries concerning the doctrines of Spiritualism reach me from those to whom I have remailed the Light of Truth, and that many complain that its teachings are "too deep" for them, I would ask sufficient space in your valued columns in which to make plain a few of its doctrinal points, in the hope that they may be of some assistance to those who are groping after the light of knowledge and truth.

Regarding Life: It teaches that life has always existed and always will. That the birth into this life of the entity known as human being is but a phase of that human life during which it will acquire preparatory experiences necessary to its coming existence in the spirit world beyond.

Man a Spiritual Being: That man is a spiritual being and has a physical or material body. That spirit is a cause and not an effect, for as the spirit (life principle) existed prior to the body, the material was formed to the spiritual, and not the spiritual to be material.

Transition: That death is not a punishment, but an orderly step in life—a necessary means to a necessary end. That when this material body becomes uninhabitable through disease, destruction or old age, we lay it aside like a worn-out garment; that we step out of it, as it were, and assume our natural condition in the realm of spirit. That as our material bodies are of the earth earthy, so our spirit bodies are of the spirit world spiritually, and that upon their separation each gravitates toward its natural center.

As to judgments: Spiritualism teaches that no one sits in judgment upon us in the spirit world. That when we rid ourselves of this veil of materiality we see ourselves as we really are, being enabled to do this from the fact that all our faculties are greatly enlarged and heightened, and therefore we can fully realize the enormity of our offenses against the laws of the Creator, as well as the value of the good we have done. And so we seek our natural spheres in the realm of spirit, as water seeks its level here in our material world, the pure-minded gravitating to the more elevated planes, the evil-minded gravitating to the lower planes, from whence they must progress to the higher through their own exertions, unaided by vicarious atonement.

Forgiveness of Sins: The doctrines of Spiritualism declare that as God does not sit in judgment upon us, neither does He pardon our sins. That there is no cleansing power in a pardon, even though that pardon is pronounced by Divinity. That though a sin be forgiven, the sin remains in all its hideousness, and will remain to our discredit until expiated by its opposite—good. For there is no power, either human or divine, that can overcome and annihilate evil but that all-potent, God-established power of good. Surely, my skeptical friend, you have no

need to go afield for proof of this statement; you have only to open your eyes and look about you. Our doctrine also teach that there are no depths to which man may sink through evil-doing that he may not redeem himself and progress upward by expiation, and that this, and this only, is in strict accordance with the Divine plan of redemption from the sinful conditions into which men fall. Man is his own redeemer, and to this end has God so liberally endowed him with his own divine attributes.

As to Heaven and Hell: That heaven and hell are figurative terms used to convey an idea of the mental conditions we make for ourselves, according to the degree of morality we may or may not have attained while in this earth life. That by reason of being hampered by its material environments, it were impossible while in this life for us to become either divine enough for the heaven or devilish enough for the hell described in the teachings of orthodoxy.

The Bible a Work of Divine Inspiration: Spiritualism points to its many known errors, and declares that Divinity can not err.

Concerning Jesus Christ: A consensus of the opinions and teachings of many wise spirits of high degree on the other side of life declares that Christ was a man like ourselves and of the same origin, but possessed of great mediumistic power. That all his teachings were clearly Spiritualistic, but through ignorance, misunderstanding or willful blindness to the great spiritual truths he taught, and, later, through errors in translation caused by preconceived ideas and prejudices of the translators, his teachings were perverted until through the glorious gospel of Spiritualism they shine forth in all their moral beauty, truth and power. That his tragic fate on the cross was the result of the evil machinations of jealous, revengeful people, and that his body was taken away and buried by a Jewish society of which he was a member. That his resurrection was a spiritual and not a material one, and that by his death no redemption could or was intended to be made for the sins of mankind. That evil can be atoned for only through good. "Overcome evil with good."

The Devil: Spiritualism denies utterly his existence, and declares there is no room for such a creature in Divine economy. That the mischief wrought in his name is through the obsessing influences of undeveloped spirits who went out of this life with the full weight of their crimes and wickedness resting upon them, and have not yet found the light that will guide them out of their difficulties into the higher planes of virtue and happiness, and who again seek their old congenial earthly haunts and companions, impelled by that most natural of all natural laws—like attracting like; or as an old axiom has it, "Birds of a feather flock together."

MEDIUMSHIP.

Though much has been said and written upon this subject, I feel that this writing would be incomplete without touching upon it, and will therefore advance a few ideas concerning it. A medium is that which comes between; an instrument controlled by an operator for the accomplishment of some purpose. You can not drive a nail with your hands, but through the mediumship of a hammer it becomes easy. I could not trace all these letters and words upon this paper with my fingers, yet with my fingers it is accomplished—through the mediumship of a pen. The driving of a nail or the wielding of a pen by an incarnated spirit is as much an evidence of spirit power as the tipping of a table, automatic or slate writing by a decarnated spirit. In the first instance you, as

THE LIGHT OF TRUTH.

Incarnated spirit, impel the necessary bodily organs to act, and through the medium of a hammer or a pen accomplish the desired results; while in the latter instance a decarnated spirit is the impelling power, sometimes controlling the bodily organs and at other times operating through the medium's organism upon the invisible magnetic forces which surround him, thus manifesting his presence and power.

"But," says some skeptical investigator, "why can not my spirit friends manifest through my organism as well as through this man or that woman? I am built after the same plan as they." Very true, my friend. You are also built after the same plan as those who make up the world's galaxy of leaders, statesmen, speakers, musicians, artists, etc., and yet are you, or could you become one of these? Probably not. These people possess divine gifts by which they are enabled to express the power that lies within them. And thus it is with mediumship; it is a God-given gift, combining certain spiritual, mental and physical qualities that, properly developed, form an instrument of communication between the two worlds. But though these qualifications, this power, lies latent within all, not everyone may develop it to the extent that it may be made useful to the spirit world.

SPIRIT COMMUNION.

The blessed fact of spirit communion is now known to millions in every quarter of the globe. If there be a doctrine that should win over the most incredulous by its charm and beauty, it is that of spirit communion. To know that you have always near you loving friends, whose intelligence is vastly superior to your own, to counsel, sustain and aid you in this unequal battle of life, whose friendship never fails, whose devotion is unflinching and whose wise monitions and gentle influences are felt in the innermost recesses of the heart—could anything be more beautiful, more consoling? Think of it, ye who are struggling in creedal bondage and groping in superstitious blindness, throw off your shackles, let fall the scales from your eyes and come out into the broad, beautiful light which the truths of Spiritualism are shedding upon the world, and when an angel mother or sister comes to you with messages breathing love, devotion and a tender yearning for recognition, filled with proofs of this individuality and identity—messages that are incontestable evidences in themselves of the continuity of life beyond the grave and the immortality of man, be not as one who, "having eyes see not, and ears hear not," and turn away, saying, "This is a delusion of devils," but give heed and partake with us of the blessings of spirit communion and learn of the grand, glorious truths of our beautiful religion.

Tout ensemble: And finally, Spiritualism is a big, broad, beautiful religion—big, in that it embraces all mankind; broad, in that it advocates the universal fatherhood of God and would make all men brothers; beautiful, in that its moral teachings are the noblest, grandest, highest and holiest known to mankind. May its light shine for you, brother.

F. W. BOSWORTH.

SUSAN J. SQUIRE.

Dr. Susan J. Squire, secretary of the Ladies' Aid Society of the First Association of Spiritualists of Washington, D. C., has been a Spiritualist for 23 years; was born in Baltimore, Md. Being a graduate in medicine as a practitioner physician, it has been her privilege to carry the glorious tidings of a demonstrated immortality into many homes.



DR. SUSAN T. SQUIRE.

YOUNG PEOPLE'S SPIRITUALIST ASSOCIATION.

It has been proven, after some months' trial, that to make ready a constitution for the Y. P. S. A. will require time and careful study. Much correspondence is necessary, and as the interchange of letters takes time, it will take much longer to perfect the constitution than if the members of the committee could consult personally.

Delay may cause us to lose some members, and to keep the organization in the minds of our volunteers, we now offer a suggestion. Following is a list of the volunteers to date, with their addresses attached, and it is suggested and earnestly desired that the members correspond, become better acquainted, and try to acquire the feeling that we are an organized association. In the meantime, the committee on organization will endeavor to perfect a constitution, which upon completion, will be submitted to the volunteer-members.

List of Volunteers—Miss D. P. Hughes, Wheatland, Michigan; Miss Clara Marsh, Rochester, Michigan; Miss Mary E. Roderick, Rock Island, Illinois; Miss Jeanette Roderick, Rock Island, Illinois; Miss Meedie V. Shaffer, Arkansas City, Kansas; Miss Myrtle Bales, Dwight (Butler Co.), Nebraska; Miss Minnie Bales, Dwight (Butler Co.), Nebraska; Miss Emily M. Mitchell, Bluffton, South Carolina; Mrs. A. E. Alford, No. 15 Church street, Pawtucket, Rhode Island; Miss Fra M. Gridley, Southamton, Massachusetts; Mr. George P. Richardson, Hingham, Iowa; Mr. W. Fred Morris, Inka, Massachusetts; Mr. George D. Fairbanks, North Reading, Massachusetts; Mr. William W. Maruzz, Room 421, Cheesman block, Denver, Colorado; Mr. C. P. Allen, Colosse, New York; Mr. Harry P. Jones, North Reading (Box 106), Massachusetts; Mr. Herman Schlawelbach, Hardeeville, South Carolina; Mr. Leon Hewes, Herson, Pendermont Co., Maine; Mr. Elliott D. Johnston, Tyler (Box 538), Texas; Mr. William G. Dudley, No. 215 State street, Hartford, Connecticut; Mr. Willard P. Noves, No. 78 Auburn street, Haverhill, Massachusetts; Mr.

Clarence S. Tisdale, Joplin (Room 1, over Mallet's livery stable), Missouri; Mr. Lester Teegarden, Indianapolis, Indiana; Mr. C. C. Durkee, Colorado Springs, Colorado; C. August Mittell, Bluffton, South Carolina.

PSYCHISMS.

Pride and prejudice are Siamese twins. Kill one, and you kill the other.

The man who takes everybody else but himself for a fool generally gets fooled.

In comparison as we make selfish use of mortals we empower spirits to use us selfishly, resulting in losses, or failures to carry out our desires.

A law-burdened community betrays much vice. The dispensing of all law requires universal morality. Such a place would be a paradise on earth.

Intuition does not accept apologies for truths. In fact, an apology often betrays the truth behind it, because it brings with it the rapport of the apologist.

The spiritual-minded or true medium is protected from the jealous or designing through his stronger rapport with the spiritual of nature than his opponents. The victory is always in favor of the former. It is the survival of the fittest, spiritually considered.

Prophecy is not based on destiny or predestination, but on underlying causes, characteristics or tendencies in the human make-up—effects accruing compatible with these causes. Prophecy is soul sight—a gift or talent, as music is, and no more wonderful than the latter to the possessor.

GONE OVER THE RIVER.

Winifred, daughter of Mr. and Mrs. B. D. Clute of Crystal Valley, Mich., on Aug. 24, 1897, was born to higher life, where angels live, after sixteen years of sojourn in the family circle, where love did abide. She lived not by faith, but in the knowledge of facts in the beautiful philosophical principle of the life beyond.—E. G. Amry.

ONE OF TWO WAYS.

The bladder was created for one purpose, namely, a receptacle for the urine, and as such it is not liable to any form of disease except by one of two ways. The first way is from imperfect action of the kidneys. The second way is from careless local treatment of other diseases.

CHIEF CAUSE.

Unhealthy urine from unhealthy kidneys is the chief cause of bladder troubles. So the womb, like the bladder, was created for one purpose, and if not destroyed too much is not liable to weakness or disease except in rare cases. It is situated back of and very close to the bladder, therefore any pain, disease or inconvenience manifested in the kidneys, back, bladder or urinary passage is often, by mistake, attributed to female weakness or womb troubles of some sort. This error is easily made and may be as easily avoided. To find out correctly, get your urine aside for twenty-four hours; a sediment or settling indicates kidney or bladder trouble. The mild and the extraordinary effect of Dr. Kilmer's Swamp-Root, the great kidney and bladder remedy, is soon realized. If you need a medicine you should have the best. At drug stores, fifty cents and one dollar. You may have a sample bottle and pamphlet, both sent free by mail. Mention Light of Truth and send your address to Dr. Kilmer & Co., Ringhampton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

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San Jose, Chicago, Cal.

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One 3 oz. package Magnified Compound for sore eyes and failing eyes and head pains. Please send it to the J. P. F. Company.
E. F. FOWLER, Clinton, Iowa.

The World of Psychics and Liberal Thought.

The following are examples of character dissection as given by the spirit who controls Miss Mary Reilly, the young Sioux City (Ia.) psychic. The marvelous scope, wisdom and beauty of these literary effusions may be seen at a glance:

SHELLEY—A waxen lily in a troubled sea. A fragile plant blossoming in a snowdrift. A dream of freedom by a prisoner for his jailers. A blue sky that saw itself reflected in a puddle and thought its own beauty lay hidden in its depths.

HOWELLS—A clear vision for what lies in his own direction. He is color-blind, you might say. He sees one color—his own. The rest are all shams. Their brilliant colors are in the diseased eyes of those who look at them. When they die and another generation springs up, with better eyes or afflicted with a different disease, their colors will not be apparent. Yet a brilliant mind and a loveable personality.

EUGENE FIELD—A field of wild flowers and weeds, from which may be plucked a sweet-smelling nosegay that turns the mind to fragrant fields of spring and summer. Flowers never gorgeous, but refreshing at early morning. The fragrant scent of stacks of hay blown with memories of country life into dusty streets and noisy offices.

WALT WHITMAN—A mingling of hut and palace. An affected crudeness and a straining after loftiness. A fine mansion with a singing of hammers in your ears and the smell of paint and mortar. (He allows you to see him building and leaves it unfinished.)

Chicago police give it out that no more public hypnotic exhibitions will be allowed in that city.

The state supreme court of California has affirmed the judgment of guilty of murder in the first degree found against J. E. Banks, who killed Mrs. Harriet Stiles and J. B. Borden at Ocean Side, San Diego county, on September 6, 1895. The case was appealed on the grounds that the evidence was circumstantial and that the lower court erred in refusing to allow a hypnotist, B. A. Stevens, to testify that he hypnotized the defendant after the murder and that the latter denied the crime when under the hypnotic spell.

A valuable and exhaustive paper on the analogy between modern and ancient spirit phenomena, compiled by Lock McDaniel, appeared in the Houston (Tex.) Post of August 22.

"Instead of being an 'annex' to a man through life and his 'relict' after death, the new American woman is asserting and assuming her divine right as the soul and central force of the new American order of society."—Rev. A. D. Mayo.

For several years the author of "Looking Backward" has been living quietly at his home in Chicopee Falls, Mass. He had sunk his all in the New Nation, but nothing daunted, he went to work and his friends have known what he was at work upon. It has just been brought out by D. Appleton & Co., under the title "Equality." It is a greater book than "Looking Backward," although the characters of that immortal production still speak in the later and more profound work.

The First Association of Spiritualists of Washington, D. C., has abolished the practice of employing short-term speakers, and begins its forthcoming season with a settled pastorate, Mrs. C. L. V. Richmond being the medium chosen. Door fees are also to be abolished and the ministrations given free to the public.

A good way to observe the dominant and disgusting selfishness of society is to watch a crowd at a picnic or a big outing of any kind scramble for the street cars when the show is over.

The Spiritualists of Jeffersonville, Ind., have rented a "haunted" house in that city in which they propose to hold seances and get at the source of the disturbances.

There is a serious to-do in a soap factory in San Francisco, Cal. Two little girls, Annie O'Connor and Tillie Coombs, say they have seen the spirit of a man throwing cakes of soap about the room where they work, and describe him in a positive way. Mr. Curtis, the proprietor of the factory, is equally positive of the psychical agency at work, as his loss is great by the destruction of scores of bars of his soap. All that he and other witnesses can see of the phenomenon is the flying soap bars, but the two girls see the man who throws them, a bad-mannered ghost, to say the least.

Theosophists are preparing for a great propaganda of their cult in Kansas City, Mo.

Mrs. Tingley, the Theosophist leader, thinks that the liquor habit can be cured by occultism.

Spiritualism and its attendant phenomena are stirring up the newspaperdom of Des Moines, Ia. When newspaper reporters get interested in Spiritualism and writeup their experiences look out for the diluted essence of ignorance.

On Oct. 19, 20 and 21 will occur in Washington, D. C., the fifth annual convention of the N. S. A.

Great preparations are being made for the Spiritualist meeting at Nashville (Tenn.) exposition, beginning September 23 and continuing three days.

The Moderation society of New York city, of which our friend Sylvanus Lyon is vice president and manager, is reaching after the drink habit by substituting free ice water fountains for paid beer and gin mills. The post-office fountain alone gives 20,000 free drinks daily, and according to one report of counts made at the fountain 124,550 drinks were imbibed in five days. Traveling fountains also dispense the blessing to many thousands.

Watchers of certain apparently slight but really deep currents in the realm of science begin to see signs of a new drift onto certain old deserted shores. What if, by a new route, we should arrive again at Inspiration, in the sense of Hypnotism from the Unseen? "We are parts of an intellectual universe," wrote one lately. "The century goes out with a different conception of law. It now seems to imply universal mind and purpose. It is more exact to say that the world is under mind, or under purpose, than to say it obeys laws."

It really looks as though Evolution, unfolding itself as a process, as well as developing man as a progressive being, might bring us up to intelligence behind and within everything. That was a deeply wise question, "Is there a law of thought that fills the universe, and is it as real and as imperative as the law of gravitation?" What a suggestion! The law of gravitation (so-called) is the law of the attraction of bodies. What if the law of thought that fills the universe is the law of the attraction of souls?—If we think only as the tides are pulled?—If we actually are hypnotized from the Unseen?—Light.

Conditions are not laws. Conditions change. Laws do not change.

Germany has a national apparition called the White Lady. For centuries this wraith has gone before many of the nation's important events and tragedies, and has been seen by numberless persons. Her first appearance was when she was seen in the palace at Beyreuth in 1486. She appeared eight or ten times in the next century. When the French officers were quartered in Beyreuth she frightened them, in particular General d'Espagne, who, the day after he had seen her, pointed to a portrait on the wall and cried: "It is she! That means my death!" He was killed soon afterward. The superstitious Napoleon wouldn't sleep in the castle, but the White Lady went to see him elsewhere. She was seen before the death of the beautiful Queen Louise, of Frederick William III, of Frederick William IV, of "Unser Fritz" himself, and of many other members of the reigning house of Prussia.

A strange custom described by early Spanish and Portuguese explorers still lingers in the region about the headwaters of the Amazon, a country rather less known to this day than Equatorial Africa and hardly more affected by civilizing influences. It is the custom of the "pa-ye," of certain sorcerers who profess to foresee the future by the aid of spirits, whom they invoke by swallowing toxic herb decoctions which throw them into temporary trances. In this condition the spirits of the departed come to guide them in their decisions. Tribal feuds, suits at law, the treatment of disease, migrations, the treatment of crops, and other questions are submitted to the spirits of departed sages, warriors and medicine men.

Ann O'Della Dis DeBar, she of orotund form and variegated hue, emerged above the threshold in Boston a few days ago.

The Galveston (Tex.) News gives a fair account of a seance held in a hotel parlor in that city by Mrs. Julia C. Hargrove, a new medium of bright prospects.

A weird, shifting figure in white dances at night upon the tar kettles around a Wabash avenue (Chicago) barn. Sometimes it skips along the sharp apex of the roof, and then, bounding airily off, rises and falls along the side of the barn, until finally it disappears.

The report of the treasurer of the Onset Bay Grove association for last year has been made. It shows that the liabilities are: Capital stock, \$5,000; bills payable, \$150. The assets, \$15,261.11, include real estate, \$13,387; 17 shares of the street railroad, par value \$1700; wharf rent, \$15, and profit from the Onset camp-meeting company, \$1,159.11. The annual meeting of the association will be held next January.

George Seymour, arrested some time ago in Binghamton, N. Y., for horse stealing, and who had been a "subject" for a traveling hypnotist, is puzzling the authorities. Seven weeks ago, after the most heroic measures had been exhausted to keep him awake, he fell asleep and slept four weeks. The physicians said he would sleep for years, and that it might be forever. On the following day he began to wake up. He was then at the city hospital, and the physicians said that his waking up was only preliminary to a still longer sleep than the one from which he was awakening. Again he fooled them by awakening, but had lost his memory. Dr. Hills says that Seymour is practically without will power as the result of the hypnotic experiments he has undergone.

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DRS. PEEBLES & BURROUGHS, Indianapolis, Ind.
Dear Doctors:—The night previous to receiving your medicine I felt a strong magnetic influence. I could feel the Magnetism by placing my hand upon your signatures, which relieved me of a coughing spell I had at the time.
J. J. CROWMINE,
Aug. 22, 1897. 2600 Mervine St., Phila. Pa.

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Dear Sirs:—I do not know when I felt so well. Will not need any more medicine. I am one of your CURED patients.
MRS. C. HOLLENBECK,
Aug. 17, 1897. Fresno, Calif.

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SUNDAY SERMONS.

ECHOES FROM THE PULPITS.

Bishop Fallows of Chicago, in a sermon on "The Age of Man," said that "It must be admitted as a fact by the consensus of scientific opinion that man has existed on this planet for many thousands of years before the time usually allowed for his first appearance. The historical, linguistic and ethnological arguments all coincide with the geological on this point."

The subject of the Rev. W. T. Meloy, D. D., of Chicago, was "The Ministry of Sympathy." He said in part: "Sympathy is the quality of being affected by the condition of another with feelings corresponding thereto. A knowledge of that condition calls it into exercise. In a hall where many musical instruments are tuned in harmony there is a relation between every cord. Touch but one of these cords and the keen ear may detect every corresponding cord giving forth the same sound. The home, the church, the community, should be so regulated that every nature will be in harmony with its fellow. If one member suffers, every other member suffer with it. This is sympathy. Where this pathos produces action there is the ministry of sympathy."

Rev. Seymour of Chicago said on "Homeric Religion" that it was rather more monotheistic than that of the later Greeks; naturally enough, since the earlier government of men in Greece was monarchical, while later it was democratic. The relations of men to gods were easy. When the appointed sacrifices had been paid, the man's heart felt clear, in ordinary cases. The Greeks never know anything about ceremonial uncleanness, such as troubled the children of Israel, and had no sin-offering or trespass-offering, but their thank-offerings and peace offerings were much like those of the Hebrews. But the Homeric Greeks had high standards of fidelity to oaths and of honor to parents, as well as of kindness to suppliants and strangers. Hospitality has always been a favorite virtue of the Greeks, and the temperance of the people has kept them from excesses into which others have fallen who were better guarded by the restraints of law and religion. Their religion, with all of its absurdities and enormities, was a comfort to the worshippers, since it supported their belief in the ultimate triumph of the right and the downfall of the wrong.

Rev. O. O. Farnsworth of Philadelphia Sunday before last spoke on "The Eastern Question." From the 11th chapter of Daniel he drew his inference. Said he: "Lysimachus, at the death of Alexander the Great, held Thrace and Bithynia on the north territory, of which Byzantium was then, and Constantinople is now, the center, and Ptolemy and Egypt on the south. As Constantinople is the center of the territory originally held by Lysimachus, the first 'King of the North,' and as the power (Turkey) that now reigns in Constantinople holds the identical territory held by Lysimachus himself, it is plain enough that this power is the 'King of the North' of the last verses, the 11th chapter of the book of Daniel and of our own day. The last two verses of the 11th chapter of Daniel tell of two events that all Europe is constantly expecting to see, and which are certain soon to take place, namely, the expulsion of Turkish power from Constantinople and the wiping out of the Ottoman Empire. These are the words of the angel as to this looked for event: 'And he shall plant the tabernacles of his place between

the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.'"

Rev. A. J. Wells, at the Second Unitarian church, San Francisco, delivered a sermon on "Discontent as a condition of Progress," and referred to the rush for Klondike as an example, even by those not out of employment. But particularly is this discontent noticeable, he said, among the people best off. There is no labor question among the Indians or Mexicans. There is a natural tendency to be unsatisfied with what is, and to strive for what ought to be. This is true in the social and industrial world. We are impatient of the imperfect civilization which we have builded. Man can think out and create a better one. We will be forever unsatisfied, and strive for what ought to be in the religious world.

The early ages settled no great questions for us. Why should we believe they had superior religious light? Were the fathers authorized to speak and act for the Almighty? The common sense of the world has taken care of that. The method of the world's progress today is the method of education. Rational interpretation of life says that humanity's glory is the perfection of man's nature by education. In all this there is no room for contentment. We cannot sit still in the church, cannot believe as our fathers did. If we do the world goes on and leaves us behind. Only a dead man never turns over.

"Prosperity" was discussed at the Franklin Avenue M. E. church, Cleveland, O., by Rev. E. S. Lewis. The text was found in the 118th Psalm, the twenty-fifth verse, where the poet-king of Israel says: "Send now prosperity, I pray."

Mr. Lewis said: "It is not a sin to pray for prosperity, but nobody knows what prosperity is. It is not recognized during its continuance. We have large crops this year, but not prosperity. Workingmen want work, not for the sake of work, but for the money in wages that work brings. This will mean happiness for them. Nobody knows why we have 'hard times.' Some say the reason is political, others that it is social, others that it is commercial. People are worse off in times of prosperity. Is there not more pauperism and crime in prosperous years than now? Drinking increases and there are more drunkards in times of prosperity. Disease is more prevalent, but during the hard times it is largely diminished. A good authority states that there are twenty-five per cent. less deaths per year now than during prosperous times. There is more reckless and dishonest business done in times of great prosperity. Ministers believe the cause of the hard times is the waste of good gifts that have been given us by Providence. I doubt whether there ever was real prosperity in this country. We may be confident that we will never have it until we are honest and temperate. We must have right tariffs, right currency, right administration, but no prayer for prosperity will be answered until we pray for righteousness."

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LESSONS IN LOGIC.

It may not be amiss for me to here say that American and English authors differ on many points. In the most of these points of difference the English authors may be in the right; but the more I look into the matter the more do I think I see a disposition on the part of America to truckle to Oxford and Cambridge. As Webster feared Walker, so do Harvard and Yale apparently fear the institutions of learning over the sea. For some cause, Charles K. True, Henry M. Day and other authors have been driven out of our colleges, and Jevons and other English authors substituted for them. So the History of the United States used in many of our institutions of learning is one written in Germany and translated for us.

English and American authors on logic differ in many particulars on logic, as they do on other subjects.

Before introducing Inductive Reasoning, or even the Polysyllogism, it may be well to quote from Mr. Day on Inductive Reasoning. On page 118 he says:

"From the fact that European logicians, perhaps, by reason of the omission of Aristotle, the father of European logic, to elaborate any system of inductive as he did of Deductive reasoning, have recognized only deductive in their expositions and illustrations, the formal characters of inductive reasoning are not so familiar to our minds as those of the deductive. Indeed but for the disproportionate elaboration of deduction during the rise and early progress of European literature, shaping and coloring all its forms of expression, the full form of the deductive syllogism would be as strange to us as that of the inductive; for our ordinary thought does not flow in full logical forms—one of the premises being generally omitted. In inductive reasoning the assumption is hardly ever expressed. It is the proper function of logical science to supply what is thus implied, thereby to validate thought."

I have before spoken of the

POLYSYLOGISM

and handled it in the light shed by English logicians. A few words on what was once at least American logic may not be amiss. A polysyllogism has been defined as having two or more minor propositions hanging on one major proposition, and either of them containing the middle term; as,

Vice is odious;

Intoxication is a vice;

Overeating is a vice;

Avarice is a vice;

Therefore intoxication, overeating and avarice are all of them odious.

The logicians of today would generally throw the above into three monosyllogisms.

Mr. Day says:

"Again, in mediate reasoning the antecedent may consist of two or more than two judgments. In the former case there emerges the single syllogism; in the latter the polysyllogism, also called the sorites. Still further, in mediate reasoning the derived judgment may be mediate through the relations contained in the antecedent, or through those of the copulas—that is, the reasoning may turn on the proper concepts as wholes and in parts in relation to each other, or on proper judgments. In the former case there emerges a categorical syllogism; in the latter case a conditional syllogism."

Again Prof. Day says: "When the antecedent of mediate reasoning consists of more than two judgments related to each other as wholes and parts, or as parts and complementary parts, the reasoning is called a polysyllogism—a chain of reasoning; in respect to which other mediate reasonings are called monosyllogisms.

INDUCTIVE LOGIC.

To deduce is to lead down, from generals to particulars, from premises to conclusions. Inductive reasoning is the act of inferring general truths from particular things which happen around us; as, If heat causes water to boil, or if cold turns water to ice wherever it has been tried, and if it is true that like cause produces like effect, then the inference or reasoning is that heat will probably cause water to boil and cold will turn it to ice on other parts of this planet, or on other planets.

Inductive reasoning, or any kind of reasoning for that matter, really teaches us nothing. Reasoning simply enables us to infer from what is known to what is unknown. Reasoning is simply the act of drawing the unknown out of the known.

Chancellor Bacon is said to be the father of the inductive method of reasoning; but this is not true. Roger Bacon, over two hundred years before Lord Bacon, reasoned inductively. Galileo followed Roger Bacon's methods.

Philosophers from Aristotle down to Galileo taught that if two weights made of the same material, one of them weighing ten pounds and the other weighing one pound, were taken up on a high point of land or a tower and dropped, the ten-pound weight would reach the ground first. Galileo disputed this and was laughed at by the learned world; but when he went to the top of the leaning tower of Pisa and let a large stone and a small one fall at the same time, and they both struck the ground at the same time, and thus demonstrated what he had claimed—that is, that the resistance of the atmosphere was as much greater under the large stone as the stone was heavier than the small stone—the world learned that it had been laughing at its own folly.

Lord Bacon, who lived not very long after Galileo, in the sixteenth and seventeenth centuries, wrote a book which he called "The Novum Organum," or the New Organ, or the New Instrument, which taught its readers something of the inductive methods.

There are four steps in inductive reasoning: The first is the observance of facts; next we reason about them; then we apply the syllogistic and other methods of reasoning to them. After this process we compare the deductive mode with the observed facts. The first step after the observance of facts is usually the hypothetical reasoning about them.

A hypothesis is nothing more than a theory of how a thing was done, or what must be the cause of a certain phenomenon. Webster defines a hypothesis to be a supposition; a proposition or a principle which is taken for granted in order to draw a conclusion or inference for proof of the question.

Supposing we take the formation of coal for an example. We do not certainly know how coal was formed; we can only form a hypothesis, or a series of hypotheses, and reason inductively.

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QUESTIONS AND ANSWERS

QUESTIONS OF A SPIRITUAL NATURE OR THOSE APPERTAINING TO OUR CAUSE ARE ANSWERED UNDER THIS HEAD BRIEFLY AND ON SHORT NOTICE. QUESTIONS SHOULD BE CONCISE AND TO THE POINT.

Question.—What is the proper method to pursue in the rearing of our children?—Anxious Parent.

Answer.—Let them listen to all your conversation, and if they ask questions answer them kindly and to their understanding. This will at the same time restrict you in your subjects and lead your mind to become accustomed to right talking. Subjects not fit for children's ears are not conducive to physical health either, and vitiates your mental atmosphere, with compatible results on the body. Then watch their natural desires or tendencies. If good, foster them; if bad, lead them away from them by just the opposite; for the soul of the child prompts for such an effect, only it can not always manifest; but by proper guidance you aid the inner consciousness to obtain the control. If the child manifests natural talents for any art, give it free scope, and do not substitute one of your own liking, for this but twists the real talent out of shape and makes a botch of the substitute. Let them attend spiritual services when so inclined, but do not force them to regular attendance. You know what effect that has had on you by being forced to attend church when young. Let them also attend lyceums, where they exist, with intermissions when disinclined, for children are often ailing where we can not penetrate and they unable to locate it. But lyceums should be made very attractive for children, so as to cause regret when leaving them. This will increase the desire to return, for such desire is healthful, even to the sick, and frequently acts as a curative before the advent. Furthermore, do not impose unwelcome school duties or lengthy sessions on those of delicate structure. Physical development should precede the mental in children always. A robust, healthy child with little learning is better than one in the grave with a great record of precocity. Too many children among the affluent are dying on account of enforced school duties. Genius never dies. It will always rise to the surface, however little attention early education has had. Biography proves this. And, above all things, do not spoil a child by parental weakness. Heartless discipline is to be abjured; but firmness, coupled with sweetness or love, reforms absolutely. The former only infuses sullenness and lays the foundation for future contempt and total disobedience. Raise the child so that it will have pleasing recollections of its past treatment. It will generate gratitude and never desert its parents. Such is the spiritual method, and undoubtedly the proper one.

Question.—How can magnetized paper or flannel heal?—C. C. B.

Answer.—These articles do not heal in themselves, but if touched by one who is surcharged with human electricity — so-called magnetism — they retain this element and act as a medium for spirits to reach the patient who applies it. And to be surcharged one must be in health himself or herself and not be depleted or devitalized at the time of magnetizing the paper or flannel. Such must feel it flowing from them as heat from a stove. Now, this class of magnetizers are not al-

ways healers in themselves, though they do benefit by touch when in this, what may be called, positive condition. But they are often superior to healers in that they save life, or hold such in abeyance, while the doctors are curing by way of physica. Certain ailments, as biliousness, where medicine is needed, to move the secretions in the system, is not curable by magnetic treatment; nor are those diseases which arise therefrom. But magnetic treatment comes in as a life preserver when the body is courting death by virtue of exhaustion, high fever, pain, etc., caused by the action of the medicine on the bile. A piece of magnetized flannel (which is better than paper) at the right time may save a patient's life, though the doctor gets the credit and pay for the same. But that is of no consequence to a true healer. Such act on account of sympathy, not glory or pay.

Question.—Can the law of cause and effect be harmonized with that of rewards and punishments by an Omnipotent Deity?—Middleman.

Answer.—Yes, by thinking of nature simply as an absolutely conscious condition of existence—intelligence per se, and we as mortals immersed in it or constantly facing it, and it conscious of all we do, think, feel or intend doing. Or think of it as a law that is conscious—a cause that is in itself intelligent. (And it must be to bring forth intelligent effects.) If you can realize this, you can understand the harmony existing between the two systems. One is scientific, the other religious—science personified. We are rewarded for our good acts and punished for selfish ones, whether we call it cause and effect or God, or whether we believe in both or in neither. But to understand the modus operandi of this law we must study self and note our doings, or rather the effects thereof. Too much eating brings effects unpleasant. Too much absorption of others' rights does the same, only we overlook them because they do not follow quite so quickly. Try to get more than your due out of another, and nature will thwart you in your pet schemes or produce failure. As we sow we reap.

Question.—Will you please tell in your paper what has become of Father Pierpont. I don't hear from him any more, and thought for some time before he quit answering questions to us mortals that he was growing vague and uncertain in his replies?—H. D.

Answer.—We do not know. Nor do we know by whom we are controlled, if at all. In fact, we would not like to impose on any spirit to make an exclusive claim to him or her. We take the inspiration as it comes and ask no questions about it—unless the spirit imposes his personality for reasons. But we have no doubt Father Pierpont is busy somewhere, doing good for Spiritualism. As to the balance of the question, H. D. must be laboring under a mistake. Father Pierpont is generally very clear when unimpeded by circumstances or conditions. But forced absence might have been overlooked at times, and the aforementioned gentleman credited with the version of a substitute. The "uncertainty" did not rest with the spirit, but with the name, for the time being.

Question.—Why are not spirit messages printed in the Light of Truth as in the past?—M. S.

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doing this work extensively, to which newspaper tests are no circumstance, and which class of mediums did not exist at the time when spirit messages through newspapers were in vogue.

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 —Our "Drummer Medium," George A. Letford, was at Salisbury, N. C., from whence he sent us eight subscribers. He will be in Georgia next week. The friends down there may look out for his photo soon.
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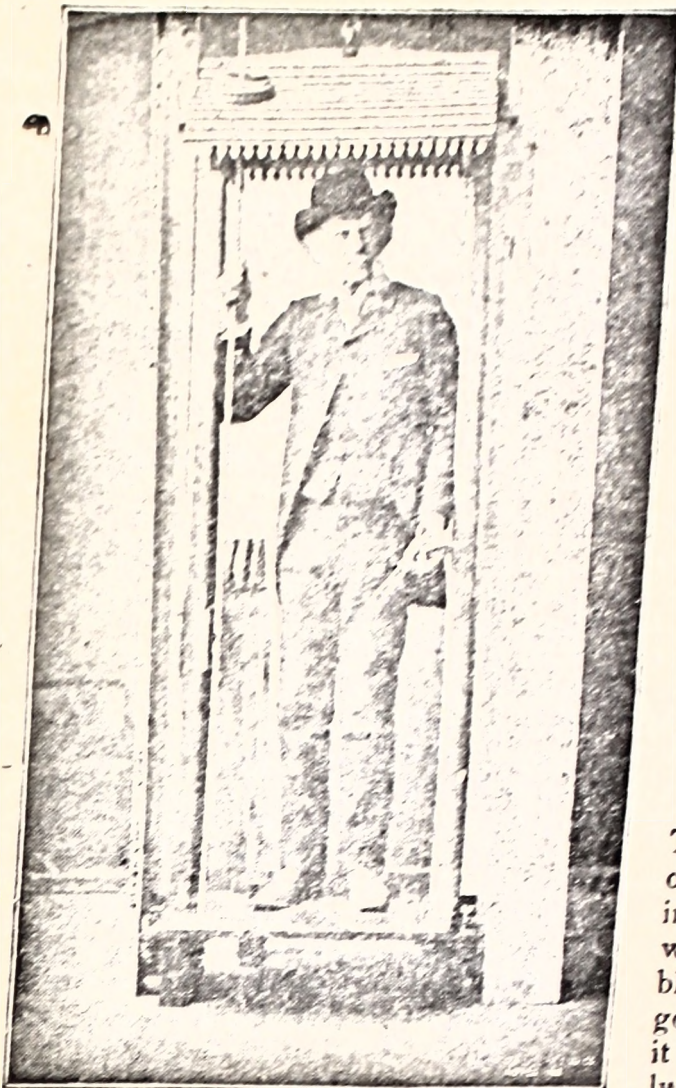
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